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MEMOIR OF THE LATE REV. GEORGE ARMSTRONG, OF BRISTOL.\*

To Mr. Armstrong these pastoral duties were a labour of love. "My head and hands are ever full," he writes to a friend on March 1, 1848; "but the occupation, incessant as it is, is always pleasurable when the heart takes its share and throws its interest into the work. And this, I may say, is for the most part the case with me." But his pastoral duties were far from absorbing all his time. He had an eye and an ear for every sorrow of humanity, and for the cares and struggles of all the labourers in the fields of progress, political and religious. One of the subjects which most occupied his attention and called forth his most energetic efforts was the Anti-slavery movement in America. Indefatigable were his exertions in this cause, and many the speeches he made, the sermons he preached, and the letters of encouragement and sympathy he wrote to and for the noble-hearted men who devote their lives to this dangerous and discouraging crusade on the other side of the Atlantic. His heart swelled with emotion, and his pen wrote or his tongue spoke "words of star-fire," as Carlyle says of Sterling, whenever the cause of the slave was in his thoughts.

"You say you are not and cannot be an abolitionist," he writes, in 1852, to an English friend, then travelling in America, who was inclined to this view of the question from his observations there,— "in other words, you are not an American slave; nor is your mother, nor any of your sisters. If you or they were, depend upon it the divine law would rush to your thoughts, 'Do unto others as you would that others should do unto you;' and human nature, true to itself, would exclaim to the robber institution which held it by the throat, 'Unhand me, monster! and THIS INSTANT let me go!' You institute a comparison between slavery and abolition. The former, 'if I will, a state of debasement, but still of *happiness* in its way.' Yes! even in this God is good; and his laws of relation between cause and effect for the most part hold good for the alleviation of the wretch whom man makes a *thing*. Imbrute the body, and you imbrute the mind. Often I thank Heaven for the patience it

\* Continued from p. 414.

has given the donkey on our Clifton downs—the poor devil is so belaboured by wicked and unthinking boys, and yet withal with such seeming absence of resentment; nevertheless, in the case of the slave, with occasional and fearful intervals of that light and consciousness which, to use a phrase of Locke's, 'the breath of man cannot wholly extinguish,' 90,000 per year escape, or try to escape, from this state of '*happiness*;' and the incident will sometimes occur when the happy wretch about to be parted from his wife or his child at the auction-block, plunges a knife into the breast of his tyrant, and then into his own!" . . . .

And, again, such letters as the following, calling his brethren "to arms," will shew his zeal and warmth in this great cause of suffering humanity.

To the Rev. E. K——.

"Clifton, May 21, 1847.

"My dear Sir,—I earnestly hope you are intending to be at the Association meeting in London next week. We want an infusion there of country blood. There is the American Slavery question arising out of the Boston invitation, which cannot be evaded, for the honour of our name, and to save us from being sunk to the level of the Evangelical Alliance. Come and help us to bear our testimony in the cause of God's coloured children! Then there is this question of the British and Foreign School Society, which the London Committee have been trying to strangle, and will if they *can*. Come and help us. Yours," &c.

"Clifton, April 15, 1853.

"My dear Mr. K——, My most friendly and loving thoughts attend you and your excellent wife and fellow-helper in all good things. I put this first, in the fear, although I could not cease to *feel* it, I might forget to *say* it, at the close of this hasty letter.

"You have received, no doubt, the *stirring* circular from the new Secretary of the British and Foreign Anti-slavery Society in London. It ought by all means to be responded to. And now our struggle must be, as with the Unitarians of America, so, alas! with our own Association in London, to get it to *come out*, and speak and exhort with all Christian and brotherly fervour, as becometh a body associated in the interests of 'civil and religious liberty' (one of its charter principles), abroad as well as at home, 'Foreign' as well as 'British.' Mrs. Stowe is in our midst! Shall our general meeting of Unitarians in the coming month of May exhibit '*the coldness*' of their creed by the dumbness of their tongues, in this period of agonizing interest, in the one great master question of our age? Slavery in the bosom of an English race! Slavery hand in hand with the Charters of Republicanism! Slavery in unrebuked connection with the religion of light, of liberty and of love!

"We shall speak from Lewin's Mead, and beseech our Asso-



ciation not to disgrace us. Shall not you do the same; and will not our dear friend, Mr. Hawkes, at Portsmouth? Ask him this question with all affection from me, and write to stir up any other brethren, far or near, who may be able and, let us hope, willing to help us. There is no time to be lost. Ever yours," &c.

Politics with Mr. Armstrong were too nearly allied to religion, not to form part of the business of his life, as the readers of this Memoir have already seen; and he considered the study, elucidation, advocacy or denunciation of public measures, a duty incumbent upon him. His attention was not confined to his own country; he anxiously watched the cause of liberty and good government all over the world, and the events on the continent in 1848, did not fail to excite his best hopes for the cause of progress at their commencement, and fill his heart with sorrow at their lamentable close. The following extract from a letter, written to a frequent and much-esteemed correspondent in December, 1851, well exhibits this feature of his character:

"And now, having with sufficient minuteness developed our *domestic* condition, you will doubtless expect me to expatiate somewhat on the extraordinary and exciting aspect of *public* affairs in this most wonderful of all years. Popish aggression; Protestant agitation—as Popish as ever in its own spirit; continental re-action; the Kossuth excitement, so unexampled and involving so much; and lastly, the not unexampled, but certainly the unsurpassed, horrors and villanies enacted in Paris in the last ten days!

"As to some of these occasions, being a reader, I presume and hope, of the *Inquirer*, you will have had information how far I have been personally affected by them. I could not be a passive spectator of them. With Popery, whether Romish or Protestant, I have ever been, and must continue to be, at issue à l'outrance. I shall give it no quarter, and presently I expect to be called upon to testify this resolution, owing to a very pretty bit of a quarrel between certain Dissenting ministers of this place; one of whom has lapsed into doctrine, especially on the Atonement, very much akin to *ours*, and thereby drawn upon himself the unmeasured and most insolent resentment of the other Dissenting infallibles, who twit him with his 'bald Unitarianism,' 'miserable Socinianism,' and so forth. The assailed minister will, I think, shew himself more than equal to the whole pack. But it is probable Mr. James and I will feel called upon, sooner or later, and in some form or other, to back him in the struggle, and throw in, as opportunity offers, a clenching blow.

"Had you the rare good fortune to see and *hear* the mighty Hungarian? And have you kept your equanimity when reading the atrocious onslaughts of the *Times*? These, indeed, one *could* bear, because they are in accordance with the nature of the

beast. But who could be prepared for the wretched displays in that *once* sound-hearted, hard-headed and uncompromising defender of the just, the noble and the true, the poor-souled and faded Examiner? By the bye, do tell me, if you can, who the 'Cambridge Man' may be who takes up the cudgels in his defence, and but very moderately conciliates my regard by the complimentary reference he makes *to me*. Of the Examiner, now that Fonblanque has so little, if anything, to say to it, it is enough to understand the *present tone*, on recollecting the passing glance of Thackeray at it, who in some of his writings has described it as having become 'serious and orthodox.'

"What must Kossuth think of the change of affairs in Europe since but the other day, when he bid us a temporary good-bye? There is not at this moment in the world, I believe, so sagacious and so hopeful a man. But how unexpected the turn which French commotions have taken! How the Parti Prêtre rejoices! How the Camarillas at Vienna, Berlin and St. Petersburg must chuckle! And how, per contra, the stunned heart of the great and good and resolute opponent of them all must mourn and wonder, and all but *despair*!"

In this year (1851), Mr. Armstrong addressed several letters to the Editor of the Examiner on continental politics, and particularly on the affairs of Hungary. But a lover of the good and the true, a defender of the noble and the just, in the moral world, he was not less a lover of the beautiful in the world of art, and a no less eloquent advocate of its claims and critic of its merits.

"I shall rejoice to read your article in Blackwood,"\* he writes in 1856, to his friend the author, "and I hope you will spare me the loan of the number which contains it, whenever most convenient to you. . . . In treating of the Poetry of Christian Art, as to its main principles, I am sure you will have my full sympathy. For none can have a higher enthusiasm than myself as to all that can adorn and dignify the grandest duty of a human soul, its public and stated worship of the Supreme Being. But always the Christian Art must dignify as well as adorn. Indeed, it cannot truly do the one without implying the other. And therefore I am not quite without fear that I may be accounted a *heretic* on certain points in this respect, as I have long and incorrigibly been in other branches of Christian study. Do not start when I tell you that even Raphael's art could never reconcile me to his picture of the Assumption (is it not?) where, if I remember, the Father is represented as looking with delighted complacency from behind a cloud on the Virgin Mary as she is rising up to heaven. Such grotesque representations degrade

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\* On M. Rio's Poetry of Christian Art.



Art as much as they outrage theological truth; and the measure of my repugnance and annoyance when looking at them, may best be imagined by the infinitely different emotions stirred through all my nature when I stand beneath the arches and the clustered pillars of the minsters of York or Durham! There all is sublimity, with nothing to interrupt, but everything to intensify, the impressions of mingled awe and admiration, as the eye lifts itself to the survey of those mysterious harmonies of symmetry, simplicity and vastness.

"In such moments, the soul is conscious of being itself a poem, of which those outer objects are but the happy *reflex*; being only so beautiful and impressive as the embodiment of conceptions which they only *awaken*, but do not infuse. The poem was *already within*, even more truly than the breathing form within the block, and that

'high embowed roof  
With antick pillars massy proof,'

and all the sacred tracery with which they are enriched, are but the exquisite type in which it is printed off. So true and precious is all this meaning of Art, that its departure into the recesses of Romish mythology on the one hand, or its melancholy inanimation and non-entity in the soberer 'modes of faith,'—our own chiefly among the number,—on the other, are matter of almost equally painful contemplation with me. 'Almost,' but not quite. For I confess I could be easier reconciled to the *extravagance* of the Papist, than to the bald and stupid *deficiency* of the Unitarian. A deficiency the less to be forgiven from its profound injustice to the lofty and pure aspirations of a faith which I hold to be, as nearly as the medium of language will admit, the very transcript of the mind of God and the truth of Christ.

"The object, then, of all just criticism on the 'Poetry of Christian Art,' as it seems to me, ought to be the preservation of the 'via media' between the destitution too often visible in the one, and the prodigality, not seldom offensive, in the other,—including in the circle of this Art, music, architecture and painting. All which, yet most of all the first, may help, and *will* help, in spiritualizing, refining and exalting this poor, world-beleaguered, vulgarized mind of ours, which, with all its temptations, has need of all the aids to bettered thought and life which Christian worship enshrined in Christian art can yield it. It would not fall in your way, though not the less true it is, that eloquence and the services of the teaching voice are portions of that art which ought to be cultivated. For what is the mission of eloquence or spoken composition, but reaching through the *ear*, as it is that of *manual* art to reach through the *eye*, the fountains of the spiritual life?

"A defective theory is often the parent and apologist of a defective practice. Truth is a sphere, any part of which wanting,

the charm of symmetry is gone; and in so far we have deformity instead of beauty. The sympathies with the good and true should be free and full, and flow generally through all the channels of our being. Then '*art*' will not end with itself, but will adorn and *fructify the life*, and bring our willing hand as well as our chastened heart to every good word and work, which has for its aim the virtue, the happiness and the progress, of the *whole* human race. Ever, my dear friend, yours," &c.

His impressions on visiting the Great Exhibition in Hyde Park in 1851, will also shew his powers of observation, and his appreciation of material beauty.

"June 12. Set off for the 'Exhibition!' At a little after eleven, found myself in front of this famed building, the main approach to which, from its organized array of innumerable vehicles to and from, was more striking by far than the first sight of the structure itself. In arriving by the Knightsbridge road, one *only* gets a glimpse of it. The whole of the front on that side is so completely veiled by the line of trees, that you only see a very broken outline of the building, which announces itself principally by the long line of flags on the top of it, which you see above the trees. In this manner, the feeling of surprise, and the first expectations of awe and wonder, must, I should think, with all visitors, as they certainly were with me, be quite taken away. Or rather, a new species of wonder arises in the mind, that so vast and famed a thing, containing so much both of the work and actual presence of men, should, after all, seem *so quiet* and so simple, and be so utterly *noiseless* and free from all confusion or excitement, as you look on it from without for the first time.

"This momentary reversal of the first impressions anticipated, very much influenced my feeling on reaching the interior. It was not a disappointed, but rather a *sobered*, feeling which possessed me. It is said of St. Peter's at Rome, that one does not and cannot at first realize its vastness and grandeur; and so I felt it now. The transept idealized itself to me as a sort of living thing, and it seemed rather to invite me to familiarity and ease by the graciousness and softness which it diffused around it, than to startle me by its grandeur and subdue me by its sublimity.

"Perhaps one of the most decisive marks of the prodigious space enclosed in this central portion of the building, was the apparent smallness of the *huge trees*, which formed a conspicuous, but by no means an engrossing, object among its embellishments. They merely gave an elegance and a finish to the general effect, just as a plant or two might do in a well-furnished drawing room. They certainly gave perfection to this department of this truly wonderful structure; and what was at first imagined to constitute



a rather impracticable difficulty to Mr. Paxton, only became, under the mastery of his mind, a new evidence of his power and an unexpected element in his triumph.

“The luxury of standing by the great glass fount,—the coolness, the space, the order, the comfort, the silence, and yet the multitudinous human life that was all this time enjoying this luxury and comfort, and surrendering itself in quiet transport to the influence of all it saw and felt, constituted an incomprehensible whole of physical and mental delight, such as no words can speak, and no description can approach. . . . .

“Three hours and a half in this Palace of enchantment brought me into presence of more wonders and objects of admiration than time or space can now suffice to tell. The glass fount, the Queen’s portrait on Sèvres china, the Amazon, the colossal statues of Eldon and Stowell, the Canadian casks of flour, the two horses rampant in the French compartment, Godfrey of Bouillon, the two sisters fishing, the Achilles wounded, ‘the Greek Slave’ in the United States’ division (an exquisite piece), and the view from the gallery of the whole length of the building,—these surely were enough for one short morning’s survey, and for one long life’s recollection!”

One of the chief characteristics of his inner nature was his love of natural scenery, of all rural objects, and particularly of flowers. The enjoyment of fresh air and the beauties of the country seemed to be a necessity of his being, and it was difficult to keep him within doors when the sun shone, even if his medical adviser had ordered his confinement to the house. He made a memorandum of the state of the weather regularly in his diary, and a day of remarkable beauty was quite a fête with him. He noted all the variations of the landscape, the songs of the birds and the odours of the air; for in the book of nature he found a perennial source of sweet thoughts and poetical suggestions. But he shall speak for himself; and my readers shall picture for themselves the man, the husband and the father, who wrote thus, not for the public eye, be it remembered, but only that “he might live in those scenes of happiness again.”

“May 29, 1851—Thursday. This was to be a leave-taking day of pleasant Clevedon. And the weather was just such as to render our last day there one of the most agreeable in recollection of any we had passed. Having determined the evening before to be up in time to enjoy an early morning ramble, mamma, Francie and I were by half-past six on the road to Sir Abraham’s Hill. Having a little the start of me, I followed them across the hill behind our house, overtaking them as they were on their ascent of the village side of the hill. A loud hail brought them to, and we were soon together. And then, such a ramble! such sights and smells and sounds! Everything that

could delight the heart or sense, the eye or soul, was there, from the burnished morning gleam of the channel and the illuminated hills far and near, to the rich foliage of the woods beside us and the flowery herbage at our feet; the one now affording us opportunity of surveying the green and gold beetle sucking the juices in a buttercup; the other, again, crowning our enjoyment by its harbouring of nightingales, whose notes occasionally caught us as they blended with the song of the thrush, the blackbird, and the thousand nameless choristers who bid us welcome in our morning walk. Nor should we forget the pleasant impression of the harsh scream of the woodpecker, which, like a skilful discord in music, added to the charm by its delicious wildness, and the assurance it gave that Nature was here paramount, and our as well as its security from intrusion complete.

"Never, surely, was virtue more thoroughly rewarded than that which led us on this sweetest of mornings to abridge our slumbers, in order to enjoy, amidst some of the most delightful scenery of Somersetshire, the greetings of the early sun and the dewy freshness of the grass, the flowers and the woods, which seemed to be as sensible as ourselves of its life-giving and mystic power."

And agreeably with such feelings he has described "the man of God," and supposed the heart most penetrated with a sense of the beauty of "things divine," to be most occupied, in its moments of leisure from duty, with the beauty of "these things of earth." Preaching on the text, "Be thou in the fear of the Lord all the day long," he says,

"Shall we glance at the recreations and the pleasures in which our man of God will have most disposition to indulge? This, indeed, would be a rash attempt. For God has strewed pleasures and enjoyments so thick around us, that how to choose or where to seek, were a problem which no man could easily solve for another. But this, at any rate, will be prevailingly true,—that his tastes will be simple, and habitually conversant with things most pure. Perhaps the strongest attraction among the minor and more familiar joys of life, is that taste which draws us to the love and culture of 'the elegant and beautiful' which abound in our fields, our hedges and our gardens. Verily, the love of flowers savours of the love of God! So directly do they speak of His goodness—so eloquently do they discourse of His glory. 'The lily' (so it has been said) 'looked to Christ, more and something diviner than it does to us, when he spoke of its being arrayed in all that glory. And God so clothing the grass of the field, is a way of thinking on these simple things which well might clothe our souls in faith.' The sentiment for flowers is indeed one of the most precious sources of the common joy which binds us not only in gratitude to God, but in sympathy to man.



“What stirrings of heart when these treasures—some familiar, some whose beauty had never been imagined—are found in the Arctic recesses! A wilderness around, a paradise at our feet! And what thrillings of home, what awakenings of the early and the tender, what amazement at the mysterious as well as loving ways of God, when these symbols of his goodness, these first companions of our English and our peaceful life, arrest the eye even on the plains which are purpled with the blood and furrowed by the missiles of relentless war!\* Oh that men ‘were in the fear of the Lord all the day,’ when these terrible contrasts would be banished the earth, and Peace with her amarynth crown would walk unmolested and beloved among the far-spreading, God-fearing, Christ-loving subjects of her reign; earth subduing in another fashion, replenishing it with joy, and mantling it with beauty! Yet we spoke of a fear of the Lord which brought with it courage. And verily, what else can carry a human soul to the full dimensions of its moral grandeur and its majestic daring? We have, in passing, directed our thoughts to the Arctic—barren for the most part indeed, yet rich in recollections of virtue and humanity, of enterprize and heroism, which the world would not now be fain to part with. And these, the offspring of a faith and habitual communion with God, never more grandly or touchingly shewn than in the presence of those yawning masses of eternal ice which closed over the lost body of the ever-memorable and gallant Bellot! ‘When the Lord protects us, not a hair of our heads shall be touched.’ He had just said it, and then sank! And the Lord ‘protected’ him—the Lord received him—the Lord provided for him, and took him to the home of the true, the gallant and the good!

“And who shall forget those incidents, crowding on each other in the presence of battle, when ‘the fear of the Lord’ was still in the ascendant, and the roar of man’s enginery of death was less heard by the listening soul than ‘the still small voice within,’—‘God for ever bless you, my beloved ones! If it be His will that I fall in the performance of my duty and the defence of my country, I most humbly pray, ‘Thy will be done!’ And if we meet not again in this world, may we all meet in the mansion of our Heavenly Father, through Jesus Christ!’ Such were the last written words of a Christian soldier, of a gallant leader, who perished in the first onset of the first light of day.”†

As Mr. Armstrong had made great sacrifices for his opinions, it will not be a matter of surprise that he hugged them closely to his heart, and was not inclined to see them attacked without

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\* This sermon was preached during the war in the Crimea, and this allusion is to the many letters by our soldiers published in the newspapers, describing the familiar flowers they found there.

† Lieutenant-Colonel Shadforth, 57th regiment, in a letter written the night before the repulsed assault on the Redan, June 18th, 1855.

coming out in their defence. Few public men or public writers of any eminence, who spoke or wrote disparagingly of the Unitarian faith, were allowed to escape without a letter in explanation or defence of it from his ready pen. If a statesman in either House of Parliament happened to impute opinions to the Unitarians as a Christian denomination which are not generally held by them, Mr. A. seldom, if ever, omitted to write to inform him of his error. In this way he was called upon to address many of our leading men in both the House of Lords and the House of Commons, and his letters contained too much evidence of ability and sincerity, and were couched in terms bearing too much the impress of the scholar and the gentleman, ever to remain unanswered. I remember, particularly, that having occasion to put Sir John Pakington right as to some observations he had made in one of his speeches on the Jew Bill, implying that Unitarians and Jews held pretty much the same opinions, he received a most courteous reply from that gentleman, in which he explained that, while his words as reported in the newspapers would certainly bear that interpretation, it was not the meaning he intended to convey.

In Vol. IV. of the *Christian Reformer*, for the year 1848, there is some correspondence of Mr. Armstrong's with the late Archdeacon Hare, which will bear witness to his watchfulness over the citadel he guarded, and may be considered a fair example of the many, many letters he wrote in the same cause and on like occasions.

It is difficult to give an idea of his conversation in writing, but it was ever sparkling with wit, and pervaded by that undercurrent of sly humour which is a characteristic of his countrymen. He enjoyed a good story, and could tell one too, and his memory was well stored with anecdotes. Then his earnestness added an inexpressible charm to all he said. On whatever subject he discoursed, it was impossible to doubt the strength of his convictions or his love of truth. He was a man of the world in experience of life, but he had none of the heartless, selfish, cynical philosophy which is generally conveyed by that title. Of his playful style, a part of one of his letters to myself will furnish my readers with a slight example.

“Durdham Park, July 5, 1855.

“My dear H—, . . . I wish you could have met me at Hampstead chapel last Sunday morning. The congregation is so nice, the singing so hearty, and the sermon so excellent by Dr. Sadler. It was on the Sabbatarian observance. . . .

“Do you know any parties having control in the direction of the *cuisine* at the new Great Western Hotel? It would be a charity to put them on the alert, to save their establishment from disgrace and failure.



"Twice I have asked there for 'mock-turtle soup' for luncheon. On the first occasion it was very indifferent indeed, very poor and ill-flavoured. On Saturday last, it was veritably 'mock;' nay, I should not say so: it was, after delay enough in the preparation, *brown gravy*, with some pale bits of rather over-kept calves head floating in it. It had no resemblance even to what it professed to be, not the slightest. Well, to make up for disappointment, while I was waiting for Mrs. A. to join me, I asked for a mutton-chop, informing the very *serene* waiter that I had less than fifteen minutes to spare, as I was going by the next train. Accordingly, I became a 'waiter' myself, and waited and waited 'till my fifteen minutes were all but expired,' and after many calls, but no attention, I flung down my shilling for the preposterous soup, and had to evaporate, chop-less and chop-fallen.

"I speak 'pro bono publico,' and in this as in higher concerns would say, that 'England expects'—though vainly enough, Heaven knows!—'every man to do his duty.' By all means, if you can, help on 'administrative reform' in the waiting, cooking and managing departments of what might be one of the first hotels in the world, out of America. Ever affectionately and whimsically yours," &c.

Thus I have touched upon the different phases of my friend's character and career, too lightly for the deserts of the one, and too briefly for the many interesting and instructive features of the other. But the pages of this Magazine are not fitted for a lengthened biography of one person, as they are wanted for more miscellaneous matter. A volume, to be published shortly, will contain a more detailed account of this second part of the life of the good and brave George Armstrong.

And now what remains to be told?—the sad story of a body wasted by suffering, dragging the mind down to a level with its weakness? Happily not. Repeated attacks of asthma undermined Mr. Armstrong's constitution, lessened his capacity for bodily exertion, and gave him an appearance of old age, comparatively early; but his mind retained all its vigour to the last. "Incessantly engaged in reading, writing and thinking," to use his own words, his intellectual energy never failed, and his thoughts were occupied and his hands were busy with the interests of his church, his country and mankind, up to a few hours of his departure for a better world.

The subject which most engaged his attention in the latter years of his life was the violation of the original principles of the British and Foreign School Society, by its then Secretary and Managers, and the introduction of dogmatic and doctrinal religious teaching into an institution originally founded "on this simple and comprehensive principle—to give no countenance

to the peculiar doctrines of any sect,"—"that it may not exclude the aid of any persons professing to be Christians."\*

A long acquaintance with the working of this system in its integrity, in the British Schools supported by the Lewin's Mead congregation, added to the soundness of the original principles of its foundation, convinced Mr. Armstrong that it afforded the best means of securing "an education based on religion, on a sufficiently extended scale to meet the wants of the nation at large."†

Feeling this strongly, and indignant, alike on individual and public grounds, at the illegal and immoral departure of the managers of this Society from the broad and comprehensive principles of its founders, whereby it was made to foster the bigotry and intolerance it was originally intended to destroy, Mr. Armstrong laboured hard with voice and pen to stir up the subscribers to a sense of their wrongs, and the wrong-doers to a sense of their duty. His controversy with Mr. Dunn, the Secretary, the "Case and Further Case," and his other publications relative to the British and Foreign School Society, "its original intention and present management," are fresh in the memory of the readers of this Magazine. His efforts were not crowned with success, but they were not lost, as other members of our communion are continuing the good fight he waged so long.

In the controversies of our church on the subjects of philosophy and theology, he always took what I may be permitted to call the conservative side. In philosophy he was a devoted disciple of John Locke; in theology he was inclined to the school of Paley, had great faith in the arguments "from design," and great respect for the historical evidences and supernatural guarantees of the divine origin of Christianity. As to the former subject, he thus writes to a young friend at Cambridge in 1852:

"And now let me be free to say that I cannot quite like the Cambridge course of ethical examination, to which you are about to apply your intellectual strength. I have no belief in Cousin or his school,—Whewell, your 'master,' included. One grain of John Locke's *sound sense* is worth them all. But, observe, I only know Cousin from divers articles, for some years past, in the leading Reviews. There is one in the last Edinburgh on the Cartesian philosophy, in which I was much interested, and which I was glad to find strongly favours my own view of these questions, viz., experimental and external proof (intellectual, not instinctive), as mainly instrumental to our theological and moral convictions. If I have *bigotry* at all on such a subject (and I suppose I have), I must confess to a hatred of the instinctive, transcendental and what-not German school of moral and meta-

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\* Report of British and Foreign School Society, for the year 1814.

† Letter by Mr. Armstrong to the Editor of *Bristol Mercury*, reprinted 1855.



physical philosophy—the spawn of Kant's misunderstood speculations—the dream of the half-crazed Coleridge, and the inane fancy of the Hares, Sterlings, Whewells, in long and *varied* succession since."

His manner of treating Christian faith in his latter years will be seen in the following quotation from a lecture delivered in 1850, on "Unitarianism not the Half-way House to Infidelity:—"

"What is there in the Scripture scheme we have been propounding which is wanting? What is there too much? What is there defective? What superfluous?"

"Cast upon this spot of the universe, conscious of our feebleness, we seek out a God, and we have it. Instructed in our origin, yet uncertain of our relation and our end, we seek in Him a Father, and we have it. Yearning for an intimacy and a knowledge befitting so auspicious a relation, we seek a nearer and an authenticated intelligence of all He wills and promises and purposes respecting us, and we have it. We seek for divine aids, for the privilege and fruit of prayer; we pour out our souls in expectation and waiting of the holy promise of Him who, because he is our Father, will give to his children that ask it the blessed consolations and satisfying guidance of his holy spirit. . . . Being ignorant, we are taught; being tempted, we are helped; being fallen, we are raised; being sorrowful, we are comforted; and all this by reason of that scriptural truth which God has given us, and man shall not take from us,—that to us 'there is but one God, the *Father*, and one Lord, even Jesus Christ.' And now shall this verily be accounted, after all, as but the half-way house to infidelity? By whom is the accusation brought? By those who are cut off from the largest and oldest of all the churches existing on earth, on this very ground, that they are disowners of a visible authority on earth, and are themselves, thereby, on the way to heresy and unbelief,—destroyers of souls, enemies to man, and rebels to God.

"By whom is the accusation brought? By those who are perhaps only just awakening to the fact of the instability of their own theological position, and of those tendencies nourished in the heart of their system, which in progress of time will not leave them so much as a half-way house, but must surrender its members on the one hand to Rome, by reason of affinity of doctrine and temper—on the other, to unbelief, by reason of the repulsive and untenable character of their doctrines."\*

But during his life as a Unitarian minister, he was more occupied with the practical duties of the pastor, than the theoretical labours of the scholar and the critic. His intellectual and devotional faculties seem to me to have been most happily balanced;

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\* Alluding to the recent secessions of Messrs. J. H. Newman, Froude, Foxton and others.

there was no morbid development of either, and they were both kept in healthy and consistent exercise by a deep interest and active co-operation in the great business of life. His heart was eminently human; he had a deep appreciation of the joys of earth, and a thrilling sympathy with its sufferings and sorrows. He had faith in human progress; and what he sought in religion was not only the satisfaction of his own intellect, the repose of his conscience or the solace of his soul, but an instrument to raise mankind from sin and degradation, an *authoritative* message from on high "to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free." He could not survey this awful and sublime subject from the calm height of indifferent science. When he threw his penetrating eye—and a penetrating eye it was—into the evidences of God's existence and his dealings with his creatures, the spirit was ever whispering, "There is a Father in heaven." The whole universe was a temple, in which he daily offered his adoration and praise; and to his mind "the heavens declared the glory of God, and the firmament shewed his handiwork." The labours of the student were, therefore, only subservient to those of the apostle. The bewildering problems which concern the essence of our being, were not to him matters of egotistical display or mere polemical victory; they were subjects requiring the utmost stretch of his intellect and the deepest questionings of his soul, that he might apply the result to, and test their truth by, the great concerns and duties of humanity. But while in philosophy and theology he leaned to the conservative side, in politics he was an uncompromising liberal, and the words of John Locke were his consistent motto—"Absolute Liberty, just and true Liberty, equal and impartial Liberty."

I turn reluctantly from the delightful contemplation of his life and character, to tell the story of his last years on earth, so painfully chequered by bodily suffering, but oh! so patiently, so nobly endured!

In the year 1852, he was seriously ill—so ill, his life was despaired of; but he happily recovered, and could look back on his narrow escape with feelings of gratitude and Christian resignation. "I have been for many weeks on the sick list," he writes to a friend on the 15th February of that year, "having been taken ill with a severe attack of bronchitis on Christmas-day, and from thence kept my bed for five weeks. I am now recovering my strength slowly, and getting out for an hour every day; and hope, after an intended trip to Dawlish or elsewhere, for a fortnight's change of air, to be tolerably well prepared for the resumption of my pastoral care. But the truth is, I was never before so near the closing of the great drama,—or rather to the raising of the curtain between us and the great future! And I can testify that the prospect of release or removal has



in it more of quietude and suavity, even to *nature's thought*, than I had previously considered quite possible, at least to my nature. As to more important concerns, those I thought had properly belonged to the period of health and strength; and as to my mixed condition of spiritual good and ill, regarded from *that* point of view, I was humbly willing to leave myself in the hands of a faithful and merciful Creator!

"But my term of probation is again extended, and I must now strive more than ever, with the help of His free spirit, through my dear Lord and Leader Jesus Christ, to render my account still less blurred and blotted against the latter day—how soon or syne that day may indeed come. Deeper than ever before, that lesson has sunk into my heart which the angel Michael offered to the meditation of our first father:

'Nor love thy life, nor hate; but what thou liv'st,  
Live well: how long, or short, permit to Heaven.'

During the year 1853, he was tolerably free from attacks of illness, and very active in the discharge of his duties. He delivered a remarkable lecture on American Slavery in the spring, and in the autumn and winter he took part with his colleague, Mr. James, in a course of lectures, two of his subjects being, "To whom did Jesus teach his Followers to pray?" and, "Whence arose the Doctrine of the Trinity?"

In the spring of 1854, he was very ill, and had scarcely recovered before he was summoned to Scotland, to the dying bed of one of his sons. This long journey, made doubly painful by the sadness of his mission, he encountered with his usual fortitude, Mrs. A. accompanying him; and after closing the eyes of his poor child, he found strength both of heart and body, on the Sunday after the funeral, to preach a sermon to the few worshippers who meet in the Unitarian chapel of the distant town of Aberdeen.

During the year 1855, his health was, as usual, painfully uncertain, but he managed to get through a great deal of work. He delivered two powerful lectures on the Crimean War; prepared and presented, with a deputation, an address of thanks to Lord Brougham, from the Western Christian Union, for his services in the cause of the British and Foreign School Society dispute; and was immediately afterwards, as he wrote to me, "deep in correspondence and other occupations" relative to this business.

In 1856, he was so ill that the congregation proposed a three months' vacation and total cessation from his duties, as a desirable experiment for the restoration of his health. This vacation he thankfully accepted; but, alas! it failed of its desired object. The members of his congregation were full of kindness and indulgence, and his friend and colleague, Mr. James, untiring in affectionate assiduity to relieve him of all the trouble and anxiety

he was able. But his time with them was destined to be short; they were to hear his voice once more from his accustomed place, but that once only.

On the 22nd of September (1856), he wrote to me as follows :

"Don't be alarmed. I am still poorly, but have been unaccountably victimized again, after recovering beautifully on my return from Tenby, and enjoying immensely my daily routine of horse exercise, mutton-chop and gentle mental stimulus. No clerical duty. Yet without any known cold or any traceable cause, in walks, one evening, my old friend Mr. Asthma; and having made thus free, refuses to budge until he had fairly, or foully, laid me on the shelf again.

"Well, thus far he has his will; and now it seems to be coming to the doctor's turn to get the upper hand.

"Tuesday, 23rd. An excellent night of quiet and delicious sleep. To-day, by confession of the doctor, approaching the period when I shall again be charming well again. But for how long, or with what restored powers of action, who that has experienced my many and strange changes can venture even to conjecture? All evening duty certainly at an end. I have the strongest persuasion myself that it will be the same with all *morning* duty as well.

"What then remains, but conversation, correspondence, meditation on themes 'from gay to grave, from lively to severe;' and a tranquil abiding for the day when the curtain shall drop upon one world, to open upon a new, though *kindred* one, of truth and purity and glory? Will you not often come and help me to live these generous days? The moral blank is everywhere extending and darkening. The powers of evil are in startling predominance; and the stiletto it wields, if more polished, yet more pointed and deadly than ever. The tolerance of Europe for Austria and for Washington is, and must henceforth with me continue to be, the test-point of the character of our times. I nowhere see these points consistently, accurately and energetically insisted upon in the public press. My only amazement is, that with such enginery in its hands, the writing staff of our leading journals can ever write of anything else.

"I am writing in bed; and must now scribble a few lines elsewhere. By and by, am to be up in the next room, 'a eating of my mutton and turnips,' washed down with a tumbler of warm sherry and water. Worse things might come than being an invalid on such terms,—writing in some intervals of cheerful lucidity to my always dear friend Bob, to whom, with his wife and sweet bairns, all kind and loving regards from their affectionate friend," &c.

On Sunday, October 12, about three weeks after the date of this letter, he preached once more in Lewin's Mead. He deli-



vered his sermon with his usual animation ; but I had a haunting dread—for I was present—that it was the last time I should hear him in the pulpit. He was less exhausted than he anticipated after the service, and he passed the rest of the day in cheerful conversation. The next morning he was very poorly ; the preaching of the day before had evidently done him harm. But the sun was shining so pleasantly, he could not resist a walk in the garden after his breakfast. I accompanied him, and he leant heavily on my arm, for he was very weak, and breathed with much difficulty. “This will never do,” he said ; “I must send in my resignation to the Lewin’s Mead congregation.” “Talk of that another time,” interposed his judicious wife, anxious to turn his mind from a thought so painful. But “that other time” I felt must soon come. And what a lamentable sight it was to see that still vigorous intellect and noble heart spoilt for any further active exertion by its poor tenement of clay ! But the soul that animated that wasted body was fitted for a higher scene of duty, and if

“The light of this world had nigh ended,  
Light from another already shone through.”

(To be continued.)

# YOUTH AND AGE.

(Eccles xi. xii.)

How sweet, O Man ! the light of morn !  
Greet thou with loving eyes the sun ;  
And while thy years continuous run,  
And with each day new joys are born,  
Let wisdom reach thy listening ear  
And warn of darker days to come,  
The days of vanity and gloom,  
That may be many, may be near.  
Young man, rejoice o’er childhood past,  
Rejoice while health and strength abound,  
Walk where thine eyes see beauty round,  
Walk where thy heart may goodness taste.  
Knowing thy righteous Judge is nigh,  
O keep thee clean from sin’s dire curse ;  
O save thy heart from late remorse ;  
For youth, like childhood, passes by.  
Now, in these sunny days of thine,  
Remember thy Creator’s praise :  
Trust not that joy to evil days  
When thou mayest say, No joy is mine :

When sun and moon shall hide in gloom,  
 Nor stars appear through rain and cloud;  
 When hands shall tremble, knees be bowed,  
 That strongly guard the soul's loved home.  
 Dark are the windows, closed the door,  
 When the low grinding sound is heard;  
 Light sleep wakes up at morning's bird,  
 Though music's voice can charm no more.  
 He fears to fall! he dreads the street!  
 Spring pours in vain the almond's bloom;  
 He hears not summer's insect hum;—  
 Desire is gone for daintiest meat;—  
 And he to his long home must go,  
 And mourners follow to the tomb!—  
 O, long ere this to thee shall come,  
 Young man, thy God be prompt to know;—  
 Ere yet life's golden lamp be broke,  
 Or snapped its silver cord on high;  
 The pitcher at the fountain lie  
 Unused; the wheel have lost its spoke!—  
 For then shall dust to dust return,  
 And earth to earth go down as erst;  
 The soul which came from God at first  
 Shall seek again its heavenly bourn.

[The critical reader may doubt the propriety of the sense expressed in various parts of the above version; but he will also know that there are critical judgments to warrant each turn here adopted; and those have been adopted which seemed to the present versifier the most poetical and most suitable to the description on the whole.]

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#### THE DOCTRINE OF THE ATONEMENT.\*

WE take blame to ourselves for not having earlier noticed this remarkable work. It is one of which those who, in isolation and under no slight opprobrium, have long borne witness to the true meaning of Atonement, may justly be proud, and for which they should be deeply thankful. Taking up the great principles for which Unitarians have so earnestly contended, and combining them with other equally important truths which Unitarians have sometimes too much neglected, our author develops both to their legitimate conclusions, and gives us the ablest and most compre-

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\* The Nature of the Atonement, and its Relation to Remission of Sins and Eternal Life. By John M'Leod Campbell. Cambridge: Macmillan and Co.



hensive view of this grand subject that has yet been offered to English Christians. Our enjoyment in perusing it is somewhat damped by inevitable wonder and regret that it was not written long since by some one of the many ministers who have been trained in our Divinity College during the last forty years. We should be unable to understand why Unitarian theology has been so lamentably deficient on this topic, did we not believe that Unitarians, by a natural reaction, have looked too exclusively at the human side of Christ's nature, and thereby along with orthodox tares pulled up a quantity of good wheat also. We possess, however, in our comparative freedom from stereotyped creeds, a most valuable condition for progress, and if we are true to our own hereditary principles, and especially if we have but sufficient desire for truth to make use of all our privileges, we may yet have a noble future. Including in our body the two elements of ancient Presbyterianism and modern Unitarianism, the perfect freedom of the former is practically limited by some of the positive conclusions of the latter. But considering the width of range which even Unitarianism takes, from the highest Arianism down to the lowest Humanitarianism, our Presbyterian freedom and reverence for the Scriptures have brought us to unspeakably blessed results in giving us as a common bond of union, "a possession for ever," belief in the sole Deity and supremacy of "one God even the Father," in the absolute Fatherliness of His character (especially in regard to His dealings with sinners), and in both the personal and spiritual nature of salvation. We may be profoundly grateful that, while we enter into the enjoyment of Priestley's and Belsham's labours, we are not committed to Necessarianism, Materialism, Humanitarianism, or the notion that the crucifixion of our Saviour was "chiefly important to prove the truth of the resurrection;" that while we rejoice in the views and influence of Channing, we are not bound by all his opinions concerning human nature and human power; that we can derive infinitely important assistance from Maurice, Whately, Hare, without having to subscribe to the Thirty-nine Articles or accept the Athanasian Creed.

If we truly value this noble position, the work before us will receive very diligent study and a very loving welcome at our hands. No man should preach on the Atonement without having read it; and considering the very limited means of most of our ministers, the best service any competent possessor of a copy could render to our body would be to give a brief summary of its contents in a cheap form for the benefit of all who cannot manage to purchase the work itself. Within the very brief space to which we must now confine ourselves, it will be impossible to do more than direct attention to its fundamental principles, premising that the style is by no means attractive, sometimes extremely awkward and involved,—a formidable objection to

effeminate or fastidious readers, or to those who, like most of the busy world, are living at express-train speed. But earnest seekers after truth are not easily daunted.

Mr. Campbell's central idea in reference to the Atonement is the "Fatherhood of God" and the "Sonship of Christ." The following fine passage occurs towards the middle of the book, but expresses so clearly his fundamental thought that we cannot do better than quote it here :

"So that however awful our sense of all secondary evils that come in the train of men's alienation, or high our conception of the secondary good that will follow on their being reconciled to God, we must forbid all *direct* dealing with wrath and judgment as if these might be *first* disposed of, and *then* attention turned to other considerations. We have here to do with PERSONS,—the Father of spirits and His offspring. *These are to each other more than all things and all circumstances.* We know that the desire of the Father's heart is toward his offspring,—that it goes forth to them directly,—that it is not a simple mercy pitying their misery,—that it seeks to possess them as dear children. We know that to be restored to Him, and to possess Him as their Father, is to these alienated children themselves not merely a great thing, but every thing. He, the Father, has done all towards their reconciliation in perfect fatherliness, and all the provisions of his love have been dictated, and have had their character determined by His fatherliness. They therefore must hear nothing, be occupied with nothing, but what pertains to their character as His offspring. They must see His grace as that outcoming of fatherliness which it is,—they must see its provisions for them as what belong to the adoption of sons which He contemplates for them. And so they must hear the call addressed to them in the words, 'Be ye reconciled to God,' as not only a reasonable call in respect of the grace manifested, but as, indeed, the gracious invitation to the benefit of that grace,—as equivalent to, 'Be saved, receive salvation.' As to wrath—terror—these they have not *directly* to do with; they are to think of them as connected with the region of distance from God, of alienation from God, back from which they are called:—they will cease as to them in their being reconciled to God. They belong to that which is without: but the invitation to be reconciled to God is the invitation to return and enter into their Father's house, into their Father's heart. This is what is put before them, freely, unconditionally. Does the word 'unconditionally' cause difficulty? Is it said—'Is not to be *reconciled* to comply with a condition?' Yes, such a condition as drinking of the water of life is in relation to living. Not in any other sense a condition,—not assuredly as giving the right to drink, for that is the grace revealed, the grace wherein we stand. But as to wrath, and safety from wrath, if questions arise, it is a proof that what is presented [above] is not understood. 'He that believeth *shall* not come into condemnation, but *hath passeth* from death unto life.'"—Pp. 211, 212.

The atonement, our author considers, is to be viewed retrospectively and prospectively, i. e. with regard to "the condition in which the grace of God finds us, and the condition to which it raises us" (p. 27). The former is described in the New Tes-



tament sometimes as "being under the law," sometimes as being "unjust," "dead in trespasses and sins," "alienated from God;" the latter as being "brought to God," "to receive the adoption of sons," and so forth. "Yet in our systems of theology, the former, and not the latter, has been chiefly the foundation of the arguments employed." It is in the fact of being "sinners, under the condemnation of broken law, that the *necessity for the atonement* has been recognized" (p. 28).

He proceeds to shew how the very claims of justice and righteousness, all that necessity for "honouring the law" which has usually been made the ground of the orthodox systems, demand not punishment primarily, but holiness, and punishment only as the means of producing righteousness.

"But while in reference to the not uncommon way of regarding this subject which represents righteousness and holiness as opposed to the sinner's salvation, and mercy and love as on his side, I freely concede that all the divine attributes were, in one view, against the sinner in that they called for the due expression of God's wrath against sin in the history of redemption; I believe, on the other hand, that the justice, the righteousness, the holiness of God have an aspect according to which they, as well as his mercy, appear as intercessors for man, and crave his salvation. Justice may be contemplated as according to sin its due; and there is in righteousness, as we are conscious to it, what testifies that sin should be miserable. But *justice* looking at the sinner, not simply as the fit subject of punishment, but as existing in a moral condition of unrighteousness, and so its own opposite, must desire that the sinner should cease to be in that condition; should cease to be unrighteous,—should become righteous: righteousness in God craving for righteousness in man, with a craving which the realisation of righteousness in man alone can satisfy."—Pp. 29, 30.

The law spoken of by Paul, "By the deeds of the law could no flesh living be justified," he considers to be the law "that thou shalt love the Lord thy God with all thy heart . . . . and thy neighbour as thyself." And thus he can express his deep conviction, in which our readers and ourselves will devoutly accord,

"—that the prospective aspect of the atonement,—its reference to the life of sonship given to us in Christ, has been its most important aspect as respects the demands of righteousness and holiness, as it confessedly is as respects those of mercy and love. This is so—while, assuredly, it is also true that the retrospective aspect of the atonement as connecting the pardon of sin with the vindicating of the honour of the divine law, is not less a meeting of a demand of divine love than of the demands of righteousness and holiness. How could it be otherwise, seeing that the law is love?"—P. 31.

Our author next proceeds to examine in succession the views of Luther, Calvin, Owen and Edwards, Jenkins, Payne and Wardlaw, the three latter as representatives of the recent modifications of Calvinism. He finds the "root conception" in Luther's

system to be "Christ's identifying of himself with us" in regard both to the retrospective and prospective aspect of the atonement, while he finds that Luther's conception of faith, the faith which justifies and lays hold as it were of divine righteousness and salvation, can be best defined "by saying that it lifts us into Christ and makes us one with him, both in our own consciousness, and in God's judgment of us;—as we were, before faith, one with him in God's gracious desire and purpose" (p. 38). It is very interesting, and most refreshing in a work of controversial divinity, to observe how tenderly careful our author is to bring out all the elements of affirmative truth which he finds mixed with various errors in the writings of the great theologians whose works come under review. Especially in treating of Luther, while he uncompromisingly rejects any interpretations that involve legal fictions, unrealities, or notions dishonouring to the character of God as a Father, he unfolds with genuine loyalty the grand truths to which the apostolic Reformer bore such noble witness, and reverently removes the husk of error in which they are sometimes wrapped. The two thoughts above mentioned he views as essentially the main elements in any true view of the atonement as it concerns "Christ's action on our behalf towards God," and our appropriation of the benefits he brings.

Passing over his strenuous protest against the limited application of the atonement made by the original Calvinism, we must hasten on to a remarkable passage which gives the key-note to his explanation of such passages as, "He made his soul an offering for sin," and of the whole theory of expiation, the necessity of which he fully admits, but in a sense with which we can find no fault, whether or not we see it to be borne out by Scripture.

Mr. Campbell has been speaking of the "Retrospective Aspect of the Atonement," as it regards Christ's "dealing with God on behalf of men" (p. 133), and admitting that "the wrath of God against sin is a reality, however men may have erred in their thoughts as to how that wrath was to be appeased. Nor is the idea that satisfaction was due to divine justice a delusion, however far men have wandered from the true conception of what would meet its righteous demand" (p. 134). He then unfolds his view, that "this satisfaction" was made by Christ's "perfect confession of our sins. This confession, as to its own nature, must have been a perfect Amen in humanity to the judgment of God on the sin of man" (p. 134), because of Christ's perfect identification of himself (who was one with the Father, and therefore viewed man's sin as God does) with man, so that as the Son of Man he could feel and confess the extent and burden of human sin, and as the Son of God he could measure its wickedness, ingratitude and hatefulness in the sight of the Father. President Edwards' statement of the two alternatives is then dwelt upon in the following striking passage, referred to above:



"In contending 'that sin must be punished with an infinite punishment,' President Edwards says, that 'God could not be just to Himself without this vindication, unless there could be such a thing as a repentance, humiliation and sorrow for this (viz. sin), proportionable to the greatness of the majesty despised,'—for that there must needs be 'either an equivalent punishment or an equivalent sorrow and repentance'—'so,' he proceeds, 'sin must be punished with an infinite punishment,' thus assuming that the alternative of 'an equivalent sorrow and repentance' was out of the question. But, upon the assumption of that identification of Himself with those whom He came to save, on the part of the Saviour, which is the foundation of Edwards's whole system, it may at the least be said, that the Mediator had the two alternatives open to His choice,—either to endure for sinners an equivalent punishment, or to experience in reference to their sin, and present to God on their behalf, an adequate sorrow and repentance. Either of these courses should be regarded by Edwards as equally securing the vindication of the majesty and justice of God in pardoning sin. But the latter equivalent, which also is surely the higher and more excellent, being a moral and spiritual satisfaction, was, as we have now seen, of necessity present in Christ's dealing with the Father on our behalf."—P. 136.

And again :

"A condemnation and confession of sin in humanity which should be a real Amen to the divine condemnation of sin, and commensurate with its evil and God's wrath against it, only became possible through the incarnation of the Son of God"—(p. 137),—for the reason given above, his being at the same time one with Humanity and one with God.

"Without the assumption of an imputation of our guilt, and in perfect harmony with the unbroken consciousness of personal separation from our sins, the Son of God, bearing us and our sins on His heart before the Father, must needs respond to the Father's judgment on our sins, with that confession of their evil and of the righteousness of the wrath of God against them, and holy sorrow because of them, which were due—due in the truth of things—due on our behalf though we could not render it—due from Him as in our nature and our true brother—what He must needs feel in Himself because of the holiness and love which were in Him—what He must needs utter to the Father in expiation of our sins when He would make intercession for us."—Pp. 137, 138.

Now we can see the reasonableness of this view, and admit that it commends itself to our moral feelings; yet we should have liked to see it supported by more reference to Scripture. It impresses us favourably, but rather as a speculative though profound conjecture, a human theory, than as a Scripture revelation.

Mr. Campbell conceives that what caused the deepest sufferings of Christ, that which really gave them the awful intensity which most Christians feel could not have arisen from the mere prospect and endurance of physical pain (terrible as that must have

been), was just this consciousness of the sins and guilt of humanity, this confession and sorrowing over them, this perception of the awful alienation they cause from a loving and holy Father, and the unspeakable misery that results, which is referred to in the foregoing extracts. And we may reflect, in confirmation of this view, on the tears which Jesus shed at the grave of Lazarus and over the coming doom of Jerusalem. The burden of man's sin and consequent miseries was surely that which lay heaviest upon the soul of the divine sufferer, both during his ministry and at its close.

Following up this thought, our author in a noble passage (p. 139) combats the idea that the sufferings of Christ were penal, observing, "The fact is, that the truth that God grieves over our sins, is not so soon received into the heart as that God punishes sin, and yet the faith that He so grieves is infinitely more important, as having power to work holiness in us, than the faith that He so punishes, however important." But Christ's sufferings are a revelation to us of what God feels with regard to human sin. Punishment may terrify, but this knowledge of God's feelings alone can purify, vindicating "the name and character of God, condemning us in our own eyes, and laying us prostrate in the dust, because we have sinned against such a God. The entrance of sin has been the entrance of sorrow—not to the sinful only, and as the punishment of sin, but also to the holy and the loving, and as what holiness and love must feel in the presence of sin" (p. 140). This, and much more on the same subject, is admirable, especially the application which is given of the atonement made by Phinehas at Baal-peor, when the children of Israel had sinned against the Lord. Our author's explanation of Christ's "dealing with men" as the Prospective Aspect of the Atonement, is still more interesting, and we regret that our limits will not allow us to pursue further a subject of such paramount importance, discussed in a manner at once so devout, searching and original, as in the work before us.

But if enough has been said, however meagre and brief our notice, to lead our friends to study the work for themselves, our object will have been sufficiently answered.

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#### CATHOLICITY OF THE BIBLE SOCIETY.

IN the Bible Society all names and distinctions of sects are blended till they are lost, like the prismatic colours in a ray of pure and perfect light.—JAMES MONTGOMERY.



## REV. S. BACHE'S LECTURES ON THE OFFICES OF JESUS CHRIST.\*

THE extrication of Christianity from its Judaic dress is a work that remains to be accomplished in every church. Even so its very name must always retain a portion of it. As memento and certificate of its origin, every such investiture of the truths it conveys is of inestimable importance, only, however, as related to the truths themselves as of infinitely higher moment. The import of these it is that we seek to ascertain. As Jesus spoke to the people in parables only to convey some truth or lesson, so, we humbly conceive, has Divine Providence addressed the world by the great Hebrew drama, not for the sake of national peculiarity or costume, but for the grand result of a divine and universal truth.

It is not wonderful, however, that in a case of such extraordinary interest, the vehicle, the mode and dress of the truth, should have made an undue impression, and have stamped themselves on almost every form and reception of the truth conveyed; nay, very often to the substitution of themselves in its place. The manifestation of Christ being the last scene presented to us, the New Testament necessarily exhibits it in its native dress; the characters, phraseology and idea, all partaking of its special origin. And in every church the incidental peculiarity tinges the essential truth to an extent scarcely yet acknowledged. The errors and imperfections of all Christian beliefs are mainly attributable to this circumstance. Among other things, the names, the titles and offices of Christ, being incidental to the same origin, demand of us that we should judge them by the same rule. It is only thus that we can reach their true import and see clearly the relation in which God has made him to stand to us.

In the volume before us, Mr. Bache, as has been already signified,† has treated of the offices of Messiah, Mediator, Saviour, High Priest, Intercessor and Judge, as applied to Jesus. And we shall first give a brief summary of each Lecture.

The first, from John xx. 31, affirms that the object of the four Gospels is to shew that Jesus is the Christ, that this is the one truth which all our Saviour's teachings and miracles were designed to confirm; the Acts of the Apostles and Epistles further shewing that the same truth was the burden of the apostles' preaching. The Lecture notes also that the titles Messiah, Christ, Son of God, have the same meaning, and are official only, having nothing to

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\* The Offices of our Lord and Saviour Jesus Christ. Seven Lectures, delivered in the New Meeting-house, Birmingham, on the Sunday Evenings of November and December, 1857. By Samuel Bache, Minister of the Congregation. London: E. T. Whitfield, 178, Strand; Grew & Son, High Street, Birmingham. 1858.

† P. 307.

do with the nature of the person who bore them. Mr. Bache next considers in what sense Jesus was the Messiah, and, rejecting the then prevailing sense, rests in the conclusion that he was so in the sense in which the more ingenuous and spiritually-minded among the Jews accepted him. The Lecture concludes with the religious value of the truth both to the church and the individual; to the former, as constituting membership; to the latter, as furnishing an ultimate authority in religion and morals.

The second Lecture, on the Mediator, explains the well-known passage of St. Paul, 1 Tim. ii. 5, where he speaks of Christ as such, in connection with the unity of God, as an argument of goodwill towards the heathen. It is again shewn that the designation is that of office only, and has nothing to do with the nature of Jesus, which is independently stated to be human. It is next shewn that the whole system of the Divine administration being one of mediation, revelation is in strict accordance with it; in neither, God himself, but his agency, being discerned. The passages in the Epistles to the Galatians and Hebrews are here explained, introducing the reference to the mediation by Moses. The Lecture concludes with reflections on the mediation of Christ as bringing down God's messages to us, and carrying up our aspirations to God.

Titus ii. 13, 14, the text of the third Lecture, leads to the consideration of the office of Christ as Saviour. The first part is taken up with the explanation of the word *Jesus*, the personal name of Christ, as appropriate to his office as *Saviour*, and, as in the former instances, in no way implying superiority of *nature*. What the office is, is then shewn by its reference first to the Jews and next to the Gentiles,—as saved from sin by moral and spiritual means, to the exclusion of the ideas of mere penalty and original or birth sin.

The fourth Lecture, on Jesus the High Priest, from Heb. ii. 17, is taken up with the argument of the Epistle to the Hebrews and the extrication of the truth which its Jewish figures are employed to illustrate. The great fact that ritual offerings could never atone for moral offences is emphatically stated. Recollecting throughout the Lecture that the argument is with Hebrew Christians, we may see our way clear; otherwise at times we may be led into some commingling of an absolute ritual purpose in Christ's office and death, while it was only so in the habit of the Hebrew mind. Prevalent errors, arising out of extensive confounding of the ritual with the moral, are powerfully exposed, and the moral and spiritual import to which the ancient imagery of the Hebrews in this eloquent Epistle points, is in conclusion dwelt upon.

The subject of the next Lecture, "Jesus the Intercessor," being one that is less involved in Jewish peculiarity, becomes more direct and interesting. The verses in Romans viii. 34, and in

Heb. vii. 25, are easily explained, and while prevalent errors are pointed out, the simple and welcome truth is illustrated from nature and experience. The reason and efficacy of prayer is noted. The continued life of Christ and of the future life in general is enlarged upon.

The sixth Lecture, on the last office in the series adopted, viz. "Jesus Christ the Judge," after considering Acts xvii. 31, and various other passages, is occupied with maintaining that a foundation for a final judgment is laid in the conscience and the heart; that Christianity aids the natural sense of retribution and impresses the awe of a final one; that Jesus Christ is appointed of God as Judge of the world, and that his judgment will be exercised in accordance with the principles of God's government revealed by him. The fact of his being a man is dwelt upon. The form and order of the last awful judgment, it is well observed, is not revealed. Practical application justly closes as usual.

Mr. Bache has a supplementary Lecture, entitled "General Remarks," in which, from John v. 23, he aims to shew the honour due to Christ in respect of the offices he sustains. The degree of unity between Christ and God, his human nature, his representative character, worship as due to God only, the reverence, honour and obedience due to Christ as his vicegerent, are the subjects occupying the first part. The credentials of Christ as sustaining the offices ascribed to him next follow, with a brief recapitulation of the former six Lectures; the object of the seventh being summed up in the *honour, not worship*, due to Christ, the great distinction of the Unitarian church, and the knowledge of the grounds of which, as contained in Scripture, constitute that Christian theology which is absolutely necessary to religion. A powerful appeal in behalf of thought, therefore, and the avowal of thought in connection with religion, appropriately closes the whole series.

We have here traced but a bare outline of the Lectures: there is, however, much filling up of scriptural explanation bearing upon the several subjects; much glancing at prevalent error which such explanation undermines; much forcible appeal; much seasonable assertion of forgotten truth, both for other churches and ourselves. These give special interest to the Lectures, and from these we hope presently to extract. First of all we must express our thoughts on the general subject.

We commenced with observing that the extrication of Christianity from its Judaic dress was still unaccomplished, and that the names and offices of Christ partook of this, and must be judged of accordingly. Mr. Bache has done much towards it in these Lectures, and strongly insists in one or two passages on the disuse of Hebrew phraseology. We think, however, that more remains to be done. We confess that in many instances



in which he discerns an absolute truth or specially divine ordination, we think we perceive an incidental form of Jewish or apostolic thought, the offspring of time and circumstance, supremely interesting and valuable as evidence to the truth and reality of Christian fact, but not bearing the impress of a special act of God, which Mr. Bache infers. The facts—the specially divine facts—with him, we fully admit: we differ from him in regarding these solely as the specialty of God, while the utterances of apostles, on which many of the offices are founded, appear for the most part to be inferences from them, mixed up, as must necessarily have been the case, with prevailing human thought and expectation, whether Hebrew or otherwise. In other words, out of divine facts human ideas have sprung, or prevailing ideas have been modified: that this process affected the mind of Christ, we must all admit; it was his temptation, trial, discipline and perfecting. To trace the divine, that is the specially divine, in act and intent, is the great task of all. If Paul or other apostle or apostolic writer did so, it is an intelligible distinction that he did so as himself, Paul, or the writer, the divineness being in the act or intent, and not in his tracing it. We can conceive of ourselves being in the same position and doing the same. We do the same as it is. And a divine act may be followed by a different inference in different minds without altering its divineness. Does not this view assist us to a theory of inspiration?

Now in respect of what have been called the offices of Christ, we think they are for the most part the human investiture simply of divine acts affecting Christ,—ideas suggested by those acts or prevailing ideas modified under their influence: the very office of the Christ, itself a prevailing erroneous idea, was thus modified; modified by the acts of God attending Christ, and the character of Christ perfected under their discipline. The “chief Judaic error” has thus become the “chief Christian verity.”\* And in reality, it is true that we have wrongly set it up; for the verity or truth, or value of the truth, does not consist in the office; that was notional and an error of the Jew; it consists in the person and character of Christ under the specialty of God: if Jesus had appeared apart from the expectation of a Messiah, but with the same accompaniment and result of the present power of God, he would have been the same to us, though without the name. We need nothing official; his divineness itself consists in the absence of it; his authority to us is moral, not arbitrary or of decree, except through the moral; that is God’s influence of the spirit, sympathies and character; its specialty does not lift it above the range of that; rather the special sphere of power in which it moved and was lifted up and perfected

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\* The God of Revelation His own Interpreter: a Sermon, by James Martineau, p. 16.

made it more of the spirit and sympathies and character, which are the very influences characteristic of Divine procedure in affecting mankind, at least in the higher manifestations and deeper action of character upon character. Therefore we think the very idea of office is alien from the religion of Christ: it is not distinctively even a religion of precept and command, but, as we have said, of the influence of character, special character, character raised to its height, divine character as far as human can be. In this is its *authority*, a moral and therefore universal authority extricated from its Judaic dress. Whatever there may have been of officialness in Jesus fulfilling the idea of the Christ, belonged to the Jewish people; this we think both Jesus himself and the apostles felt. His mission to the Jews was the acmé of Divine visitation to them, on which their fate was suspended; and out of their rejection of him began the purely spiritual and universal human faith; his resurrection and exemplification of the future life being its essential characteristics. The office of Messiah to the Jew was then fulfilled, and Jesus became the prophet and exemplar of humanity. In his expiring Jewish language, the new covenant began as the *sins* of the old were dismissed; \*—*all* taken into the new life into which through death he entered, while the old was forfeited in the blind act of the few who opened the door. We may indeed extend the idea of Messiah's office to the Jew, to the destruction of the Holy City, the shadow of the cross which his new heaven threw, vanishing only with his fulfilled prediction,—symbol of his invisible agency in the divine drama to the end; the whole of which has been thus addressed to man for its specific lesson, divested of its necessarily incidental presentation. Epic so divine, that scarcely yet has a human tongue essayed to tell it in its greatness.†

The specific relation of Christ to us we conceive then to be personal and moral, rather than official, or at least the latter only through the former; or if the specialty be that which confers the official character, we prefer looking to the specialty alone and in itself, as standing in acts purely divine. So also in regard to what has been said of Christ as Mediator; the idea of which is founded on the same divine acts in respect of him. We are averse from complicating and technicalizing the simple life and character of Christ: the idea or fact of mediation comes naturally and unconsciously with him, and needs not the idea of office, or at least to the extent to which the idea has prevailed. Attention to the subject, as removing a vast quantity of erroneous and irrelevant idea, is perhaps required; but scarcely beyond this is it necessary. The facts of Christ's life inspired St. Paul, and to facilitate their acceptance by the heathen mind, he employs its own idea of mediating deities between man and the

\* Matt. xxvi. 28.

† Coleridge, Table Talk, ii. 263.

Supreme; the adoption of Christ into heaven through his resurrection and ascension and continued life, is thus made to take the place of that idea; and by far the most important result to us of this mode of commending the fact by St. Paul, is his evidence thereby at once to the undoubted reality alike of the fact, and of the humanity of Christ; "the man Christ Jesus" being distinctly opposed to the gods many interposed between the Supreme and man in the heathen mind. Just as, at Athens, Jesus risen, was immediately considered to be one of them. We cannot see the reason or justness of building up a conception of an official character for Christ out of this incidental putting of the case of the facts of his life by the apostle to the Gentiles; nor, again, where in other passages the idea is borrowed from Jewish experience.\* Is not every instance of it a human effort to clothe the facts of God in intelligible illustration, not the warrant to us of divine appointment to an office which such illustration may possibly suggest? The effort of human minds under the influence or inspiration of the acts of God affecting Christ, we would be the first to grant, but beyond this we confess we are not prepared to go. Again, we resort to those grand Divine acts, and to Christ himself, accepting thankfully apostolic idea and early Christian illustration in due place, authority and proportion, but not exalting it to a purpose, extent or authority which we find only in the acts of God himself. The simplicity of those is congenial to the mind,—their influence upon us in unison with our daily life at the Divine hand. The idea of office jars upon the spirit, and is not of the essence of the subject.

Very much in the same way the idea of Christ as Saviour, and the office he is supposed to bear as such, point to incidental origin and human conception. The notion confessedly begins, like that of the Christ, in the Jewish expectation of being saved from those *ritual sins* and Divine displeasure supposed to be incurred by the nation being oppressed by Gentile influence and sway. The expectation is evident from first to last, and reached its height in the "*Save-now*," the hosannahs of the triumphant entry into Jerusalem. Jesus dealt with this expectation throughout his ministry by opposing and subverting it, by employing the idea to another and a higher purport. The apostles employ it to perhaps rather a different purport from Christ, a saving, viz., in some approaching catastrophe of the world, in which Christ should appear from heaven. Jesus himself at one time diverted the current idea to his disciples being saved from the destruction of Jerusalem, which the apostles, or at least Paul, seems to have extended in idea to a general end of the world; without, however, in either case restricting the notion, but applying it as a leading idea of the time to incidents, or imagined

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\* Hebrews xi., &c.



incidents, in approaching events, and indeed using it, naturally or morally, for incidents or acts as the subject required.

The one point, however, which comes clearly out of the origin of Christianity is this, viz., that the application of the terms *Saviour and salvation* to Jesus and his religion, is owing to the current Jewish expectation of the time; and that, again, the Divine acts affecting Christ, and Christ's personal character and influence, must determine whether there is distinctive truth in the terms; above all, whether there be any special appointment to office implied in them. It is obvious to observe that the idea of such office ordained of God has been almost entirely owing to a distinctive erroneous conception of Christianity, viz., that Christ's great work is to save from inherent sin and hell, just as the Jew thought his Christ would save from ritual sin and God's judgment on earth in consequence; almost a copy of it, indeed, and perpetuation of the same *office*,—the reason, we think, of any perpetuation of it whatever; and that therefore our work is to undo this error; and that with the undoing the very idea of the *office* falls, as distinctive or specially appointed. Providentially, morally, the idea may recur, and be true of a number of benefits we enjoy in the specialty of God's power and acts attendant upon Christ; but that it is altogether distinctive, or the office specially appointed, we can hardly affirm. We well remember, when coming young to the subject, how non-natural the ideas of Saviour and salvation seemed. We hold still to the first facts which are the language of God, and to the distinctive personal character, sympathies and spirit of Christ, and we feel these all distinctively *influence us to*, not *save us from*. Fore-runner, Exemplar, Inspirer, we feel to be more distinctive and congenial expressions. Christ was distinctively goodness and the influence of goodness, and his distinctive names should imply it,—goodness nurtured under the specialty of God; and even these do not necessitate the idea of office arbitrarily or specifically conferred. The idea of offices or office at all, has been of human, incidental, sometimes absolutely erroneous conception,—helps, assistances, evidences, illustrations, but not of absolute essence, truth or authority, and falling far short of that moral influence which is God's strongest power. For the title and office of High Priest as sustained by Christ, we see even less ground than for any other, arising as it does entirely out of the attempt of the writer of the Epistle to the Hebrews to clothe Christian fact in Jewish ritualism. Again we say, God's appeal to us in Christ is his life and new life alone, not its encumbrance of obsolete idea which the Hebrew imagination has depicted. We think Mr. Bache has not made this sufficiently distinct, and is insensibly drawn not only to attribute a degree of inspired authority to the ideas of this writer, but to magnify expressions and ideas of St. Paul also to a significance and permanence which

they will not bear. Mr. Bache contends for the disuse of Hebrew phraseology.\* Should not this carry him further, and incline him to dismiss the Hebrew idea of Christian fact, nor create an office out of transient, incidental illustration? Of all others, the priesthood and its stifling materialism is most abhorrent to the spiritual ideas and celestial glories of Christ. We would for ever have done with them, and only in the Epistle to the Hebrews see every where the celestial image of the risen Christ, God's great fact to mankind. This is the great, nay the only inspiration of all the Epistles, glancing into light at every turn. It is our especial wonder that any where, and most of all in our seats of learning, the Epistles can be read, and that image not be lustreously discerned, even though gospel narratives had failed of its impress.

If we go on to the remaining offices ascribed to Christ in this volume, or to others still—for there is no reason why many others should not have been considered, especially that of *King*—we should only trace the same process of origination, viz., human ideas and illustrations of the same great acts of God, the same unearthly character of Christ. Now these we are extremely jealous of keeping in their simple majesty, undimmed, untouched, unspoiled, unattempted to be clothed upon with earthly vestments. Let them address themselves direct to the mind as they have been left of God to do—that is their direct and intended *authority*—that was their authority to the very minds which in the first age, from incidental circumstance, clothed them in various idea, and it is the first authority we receive as divine, not the consequent idea. They may equally suggest the same or other ideas to us, but they are human and our own.

The office of Intercessor ascribed to Christ has derived its prevalence in the mind from the notion of his interceding with an angry God, all which the enlightened Christian at once rejects; and the two passages in the New Testament, Rom. viii. 34, and Heb. vii. 25, in which the idea of intercession in connection with Christ in his immortal life occurs, are all that is left on which otherwise to found the notion of such an office. In one case, the advocate in a court of justice—in the other, the priest in the temple, supplies the illustration of what the great reality of Christ himself in heaven assures us of, without our concluding that he has the special office, or that God has beyond the fact specifically appointed him to it. We load and complicate the simplicity of God's revelation in Christ, and immeasurably diminish its power, by investing thus the one fact with its multiplicity of dress; much more if we assign an authority to the dress, which we in vain attempt to find.

In respect of the last of the offices here ascribed to Christ,

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\* Pp. 74, 58, 84, 50.

viz., that of Judge, we cannot but think Mr. Bache has given to the words of Christ an extended meaning which they will not bear, and similarly also to the words of St. Paul. The argument in John v. is so strictly with the Jews, and the judgment, both here and elsewhere, so strictly that which is to fall upon them, and himself sent unto them is so evidently the agent of God in respect of the *crisis* of his whole dispensation to them, that we really feel some wonder that his piercing words and fearful indication of their coming doom can be mistaken. We wonder it is not at once felt that to isolate it from its grand connection in the wondrous story, is to break its charm and destroy its truth; while at the same time to fix the office and the work on Christ, when he had done with all Judaic relation, is, in the language of the writer of the Epistle to the Hebrews, going back to the elements, and *not* leaving them behind, as he, though using them as a vehicle of new Christian fact, exhorts even Hebrews to do: it is knowing Christ in the flesh once more, marring his spiritual glory and relationship to us,—the relation of our perfected humanity evolved thus out of incidental relations here,—the spirit made perfect to act only as spirit upon spirit, for our sympathy, support and aspiration. We see a perfect whole in Revelation's drama (to resume our former figure), and we cannot admit the disproportion of seizing on its parts and incidents for a purpose beyond themselves, but rest rather in its great result and lesson to mankind. It is like the second sense of prophecy discrediting the first, and if so itself.

The judging power of Christ was his fulfilled prophetic power on the nation he vainly strove to reclaim; the function of the last messenger of God to this people, extending to that invisible future, when the iniquity that evoked the foresight issued in the fact, the sign of the Son of Man, the shadow of the Cross cast by Christ's light in heaven.

St. Paul sent to the heathen, and, expecting a re-appearing of Christ, substantiating, as it were, in his ardent thought what were only the *invisible* powers of the Finisher of this drama, and widening with his widening work the sphere of the great appearing, assigns this judging function of the Christ, to the theatre of the *world*. For we must certainly connect this evident expectation of the apostle in some of his Epistles, with his judgment-seat of Christ in others, and with his idea of the appointed day in his speech at Athens, unless we understand him there to mean the dawning season of God's *sway* of the world by the risen Christ, instead of through heathen imagined mediating divinities. We cannot see the warrant for extending these things. Christ's idea and prediction was amply fulfilled, Paul's disproved by Providence itself. And we are relieved from what we must confess is to us an attempt at the impossible conception of Christ's exercising the office of final Judge of men. All scrip-



tural necessity is fully met in the above clearly indicated—we were going to repeat ourselves and say *necessary*, interpretation. The idea of a Christian being judged by the light which through Christ he has, is of course another thing, and a perfectly legitimate idea, derived, however, not from anything official in Christ, but from his high moral and religious influence,—the consequence of our communion with the perfected spiritual humanity in a higher sphere, evolved out of the special incidental elements in the Hebrew people.

How simple, how great a thing does Christianity then become! Son of Man perfected by sorest conflict in the crisis of our world, Son of God declared by the resurrection from the dead, Jesus entered into the heavens for us. From Nature's holy of holies the veil withdrawn; nothing changed; what is already there simply revealed: man as God designs and promises to all. The earthly, national, incidental adjuncts fall away: the subservient array of transient instrumentalities vanishes;

—back to their elements resolved,  
Their uses done.

To their great Exemplar in the spirit, men may look through every variety of earthly functionary; but these are of the earth and have no place above: assistances they may be to earthly faculty—obstacles they must be to a purely spiritual influence. Such, at least, is our view of the one truth and effect of God in Christ.

Our difference, then, from Mr. Bache is, that we think the grounds of the *official* characters ascribed to Christ insufficient. At times he appears to think the same himself: as when, for example, he speaks of the fanciful, illustrative and figurative language of the Epistle to the Hebrews; yet when he estimates the value of the truth so illustrated and represented, he appears to us not sufficiently to discriminate it as the writer's idea, rather than a special and absolute truth of God. Now a failure in this distinction necessarily affects the authority of every utterance adduced. And though the utterances of Christ which he adduces may possess that absolute truth, the human interpreter, nevertheless, may mistake their *reference*, as in respect to the office of Judge we have pointed out. And thus it happens, we think, on several perusals of the Lectures, that the author insufficiently comes to the conclusion that the offices he treats of are *real*, and exist *by the appointment of God* (pp. 149, 153, 165). In this, and in every subject of the Scriptures, the question turns (even when the true interpretation has been ascertained) upon its authority as human or divine: therefore it is that we can take the divine from the purely divine acts only. In this case, therefore, we do so immediate and direct, and leave the suggested idea as of human conception, additionally shaped, as we have seen in each instance it evidently was, by temporary earthly

circumstance. As we have hinted, we see our way thus to a consistent theory of inspiration. And we see something more, viz., that the purely divine acts—the acts above the ordinary—abide and must abide for ever of the very essence of revelation. Futile in the last degree is the effort to conceive of it without.

With the views we have expressed, we could not but be struck with the inversion of the argument at pp. 153, 154. Mr. Bache has deduced his belief in the special appointment of the offices of Christ and of a divine plan thereby, from the conceptions and utterances of human agents, and then argues to the necessity of miraculous attestations to support those offices. It is true, in the ascriptions of New-Testament writers of office to Christ (if the occasional use of existing idea and illustration warrant an inference of such ascription), we may discern traces of a foregone extraordinary providence attending him (perhaps this is what Mr. Bache means); otherwise is it not claiming as effect of a phenomenon, that which has been the actual cause of the phenomenon itself? The true mode of statement appears to us to be, that the miraculous interposition gave rise to human conceptions of official character in Christ, not that office founded on such conceptions demanded miracles. Human conceptions of the offices of Christ can have no specially divine authority apart from a specially divine cause: admitting that authority already, why presume it afterwards? Perhaps this is an essential flaw in all presumptive arguments.

We have thus fully indicated our view, and necessarily shewn wherein we differ from Mr. Bache. We are anxious, however, to impress upon our readers that it in no degree impairs the *authority* of Christ's manifestation from God. We have already vindicated that as special, though strictly of the same *moral* character, which, and not official, is distinctive of all spiritual influence. The official belonged to the introductory, earthly, temporal conditions. Therefore, with all the moral applications of his great subject, we perfectly agree with Mr. Bache, and wish we could cite his forcible appeals. We could even go much further in spiritual inference from God's specialty to mankind in Christ, and are inclined to affirm that His revelation *does* give a direct reply to our natural and earnest inquiries respecting our departed friends.\* Our whole view inclines, under the necessary warrant (as we conceive) of the facts, to a thoroughly Christian spiritualism, quite clear of Judaic and earthly investiture. Christ and Christianity to us is a specially divine exaltation of man and its influence on the world. What we do not otherwise make distinctive of the gospel, we have already of God in our very constitution by nature and providence. At the same time, we can scarcely sufficiently express our conviction of the universal quickening of our natural

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\* Lecture V., Intercessor, p. 113.

religion which revelation has achieved. And this it is which in countless instances has made Christians ascribe to Christianity what in truth is already in their own hearts. Does not this conjuncture assure us that Christianity distinctively is *power*, and not knowledge, or at least knowledge *through* power? From each of Mr. Bache's Lectures\* we could quote passages to this effect, though proceeding from his belief in appointed office, while we think the whole efficacy lies in the divine acts alone. We will quote from one of the most powerful, pp. 128, 129:

"Say what you will of our natural tendency to look for retribution; exalt as you will its inherent vitality and power. I have at least *this* to allege; that apart from Christianity, mankind were in danger of endeavouring to resist this tendency, as a folly that ought to be corrected, instead of cherishing it as the divinely appointed means of caution and counsel. We need not go back to ancient times, or to the heathen world, to find men who have treated the thought of an hereafter, as they have treated the thought of God himself, as an idle and mischievous fancy, of which every wise man will rid himself as speedily as possible. During the period of the first French Revolution, these shocking blasphemies were rife in a neighbouring kingdom; now they are rife in our own; and I maintain that mere unassisted human philosophy cannot thoroughly and effectually refute them. We want just that *assurance* which St. Paul in our text declares that God has actually given—and given unto all men. Accordingly, Christianity affords us this very assurance, being itself built upon it. 'If Christ have not been raised from the dead (writes St. Paul to the Corinthians, I. xv.) our preaching is in vain, and your faith also is vain; your faith *is* vain; ye are still in your sins;' 'but *now* (*in reality*, i. e. he adds) Christ hath been raised from the dead, the first fruits of them that slept.' And God who raised him from the dead hath thereby given assurance to all men, of a righteous retribution hereafter. The very existence of Christianity at the present day in connection with the most advanced and most hopeful forms of modern civilization, is proof enough that this assurance was really given in St. Paul's time, and was at the same time reverently accepted by multitudes to whom it was offered. Nay, the wide difference or even contrast between such of our modern civilization as is most worthy of the name, and that which passed for civilization in the ancient heathen world, and is still the civilization of the heathen Eastern world, depends entirely on the divine authority of this same assurance, and the assurance itself, on the same infinitely momentous fact, that God hath raised up the Lord Jesus Christ from the dead."

Or again, pp. 17—19:

"Look at one or two of the great questions of the day which are stirring the very heart of modern society, and see how much we still need this faith in Jesus as the Christ, and how unspeakable the benefits we derive from it. Apart from this faith, who shall tell us, absolutely and beyond all contradiction, whether we are, or are not, the creatures of circumstances; whether we do or do not depend entirely for our

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\* See Lecture II., Mediator, pp. 32—35; III., Saviour, pp. 50—53; IV. High Priest, pp. 87—89; V., Intercessor; and VI., Judge, pp. 125—129.



moral condition and culture on what some writers call our 'surroundings' (using a new and somewhat barbarous word of English root for the more familiar word, though of classical derivation, 'circumstances')? Who shall tell us whether we are forced by original and irresistible impulse to be what we become, or whether such impulse is really capable of our control? Who shall assure us of the wisdom and efficacy of Prayer? It is impossible that any questions ever *can* be more practical, more important, than these; because the whole cast of the mind and character of the life depend upon the answers really given to them; whether *formally* given or not is of no consequence.

"Now I say that independent of the faith in Jesus as the Christ, you cannot give any absolute and decisive answer to either of these related questions. You may satisfy yourselves, perhaps, but you cannot establish any final appeal for others. To say that these questions were disputed by heathen philosophers in ancient times, is true enough; but it is not half the actual truth. They are as pertinaciously disputed, on merely philosophic grounds, at the present day; and probably will for ever continue open to dispute on these grounds. But take Jesus as the Christ, give your faith to him as the appointed enlightener of the world on these momentous practical interests, see him as the authorized pattern and type of our perfected humanity,—and you need not even the exhortation of St. Paul to suggest to you as the primary law of your duty and your happiness, 'Be not overcome by evil, but overcome evil with good' (Romans xii. 21). 'Work out your own salvation with fear and trembling, for it is God that worketh in you' (Philipp. ii. 12, 13)—nor need you to be taught by St. James (i. 13), that you have no right whatever to plead, when you are actually tempted so as to commit evil, that you are tempted by God, since good, and not evil, is the actual design and contemplated end of every temptation which befalls us. Faith in Jesus as the Christ delivers these lessons, sublime as they are practical, fresh and living to the heart. *He* overcame the world and beheld Satan as lightning fall from heaven. *He* endured the cross, despising its shame. *He* ever felt and ever owned his Father's presence with him, because he ever *did*, not his own will, but his Father's. I say that in this recorded experience and glory of Jesus lies the principle of spiritual and eternal life for man; and that, therefore, if we accept the record in acknowledgment of him as the Christ, we have every motive which we can require to make that principle our own; yet more when we find that among the most powerful evidences to the Messiahship of Jesus, is the great fact that God raised him from the dead; so that the life which we have through his name is not only spiritual but everlasting."

All this is clear, but it is in consequence of the acts of God affecting Christ, not in consequence of the proposition that Jesus is the Christ, to *us* at least. After those acts, we need it not any more than the exhortations of apostles, as Mr. Bache says in this passage, where he actually verges into the acknowledgment of our own position.

It is needless to say that we feel the full force of the special voice of God to man claimed by the lecturer for Christianity in these passages. And as in the last quotation we shall make we

agree without any modification, it may suitably close our review, as it admirably closes the Lectures themselves.

After speaking of the knowledge of the Scriptures as constituting Christian theology, Mr. Bache proceeds :

“Now let no one go away from this place with the unwarrantable notion that I am disposed to lay undue stress upon *theology* as necessary to *religion*, if I say that it *is* necessary; and that where *theology* is thrown on one side and neglected, (especially by those whose professed business it is to teach it,) there *religion* will be thrown on one side and neglected too. Whatever a man really cares about at all, he *must* think about, rightly or wrongly; because Almighty God, in sending us into the world, has imposed upon every one of us this great duty—TO THINK. ‘Thought—Thought’ (says Dr. Channing—and his assertion would deserve to be written upon the sky in letters of gold, if thereby it might give some pause for reflection to the practical men of this present busy world of ours)—‘Thought is the fundamental distinction of mind, and the great work of life.’ Is religion, then (I ask), which comprehends the whole work of life, to be severed from thought; from our most earnest, serious, searching, conscientious thought? Neither, then, can it be severed from the *theology*, that is from the *religious knowledge*, to which this thought will lead. ‘It is common’ (continues Dr. Channing) ‘to distinguish between the intellect and the conscience; between the power of thought and virtue; and to say that *virtuous action* is worth more than *strong thinking*.’ ‘But—(mark this; for it is the prevailing sin of the present age to neglect it, a sin which is the fruitful parent of many other sins which pollute and endanger our social life and peace)—‘But we mutilate our nature by thus drawing lines between actions or energies of the soul which are intimately, indissolubly bound together. The head and heart are not more vitally connected than thought and virtue. Thought, intelligence, is the dignity of a man: and no man is rising but in proportion as he is learning to think clearly and forcibly, or directing the energies of his mind to the acquisition of truth. Every man, in whatsoever condition, is to be a student. No matter whatever other vocation he may have, his chief vocation is TO THINK.’”\*

We are quite sure that Mr. Bache will give us credit for acting on this truth; and though in so doing we reverse his process, and think how powerful is the testimony which the divine authority of Christ's mission and the simple humanity of his nature bear to his relation to us, rather than that his offices testify to his authority, we are also sure that both he and our readers will perceive that we are equally anxious that men, and especially the young, may look upon Christianity as “no mere system of human philosophy, but distinctly a Divine Revelation; and so may accustom themselves to regard both the Christian records and their contents with a becoming reverence.”†

We mournfully feel with him the ignorance, the non-affected-

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\* Beauties of Channing, by Mountford, p. 115.

† Preface, pp. ix, x.

ness, and we fear the moral deterioration of men, in connection with Christianity. We feel that the personal sorrows of the believer are ordained of God to render him His most effective instrument to recover them. None of us can have a higher or more engrossing aim. May we all faithfully and perseveringly fulfil it!

“To maintain the truth in the love of it and of one another, and to shew forth its quickening and sanctifying power, so as to promote the glory of God, and the good of men, is our great duty as Christians.” Preface, p. xii.

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MR. SHARPE ON THE NONCONFORMITY OF MR. SAMUEL ROGERS.

SIR,

IN reply to your question, repeated after a respected correspondent of the “Reformer,” how far Mr. Rogers, the late Poet, acknowledged himself a Dissenter among his fashionable and literary acquaintance, I will mention three occasions when he was so spoken of by others, which will perhaps be more to the purpose than giving any opinion of my own.

First, when the Dissenters’ Chapel Bill was before the House of Commons, I called on Mr. Macaulay, now Lord Macaulay, to ask him to present for us a Petition signed by the descendants of Philip Henry, the ejected clergyman; when he met me at once with the question, “Has my friend Rogers signed it?” I shewed him the signature, and felt no surprise at his knowing Mr. Rogers’s religious opinions; my surprise was limited to noticing Mr. Macaulay’s exact knowledge of family history, to his knowing that Mr. Rogers was a descendant of Philip Henry.

Again, Mr. Rogers when travelling in the north with Mr. Wordsworth, walked with him through York Minster, and expressed to his companion his admiration of the building as fitted to raise up religious feelings in the mind; but Mr. Wordsworth stoutly, and I should say rather rudely, denied that Mr. Rogers could admire it equally with himself, because of his Presbyterian education.

Lastly, when walking one day through Hanover Square with Mr. Luttrell, the witty author of “Letters to Julia,” and coming down upon St. George’s church, Mr. Rogers remarked, as hundreds had done before, upon the inconvenience of being thrust off the pavement, and made to cross the street, by the projecting portico, when Mr. Luttrell took him up with the remark, “Ah, that comes of your Dissenting prejudices!”

SAMUEL SHARPE.

*Highbury Place, July 1, 1858.*



## CRITICAL NOTICES.

*The Political Economy of Art: being the Substance (with Additions) of Two Lectures delivered at Manchester, July 10 and 13, 1857.* By John Ruskin, M.A., Author of "Modern Painters," "Elements of Drawing," "Lectures on Architecture and Painting," &c. &c.

THE Art-Treasures Exhibition at Manchester gave occasion to these Lectures. The term "Treasures" seems to have suggested to Mr. Ruskin the idea of connecting the interests of the Fine Arts with the principles of Political Economy in the minds of the Manchester people, who so well understand the latter science; and he opens his first lecture accordingly with a clever half-satirical eulogy on "the *just and wholesome* contempt for poverty" which characterizes the age. But the title, if not the idea, of his Lectures, is a mistake. That the principles of Political Economy, adopted in their wide and generous spirit, embrace and provide for the real interests of Art, was already well understood in theory; and the Manchester Exhibition was one of the best practical illustrations of the fact; springing up, as it did, at the will of that very school of Political Economy which some of the advocates of high Art (like some of the advocates of what aims at being thought high Philosophy) have been accustomed to stigmatize as the Utilitarian school, the low Commercial school, the *Laissez-faire* school, or, worst of all, the Manchester school.

It has been long made clear in theory, and was on this occasion illustrated in practice, how, under the beneficent sway of Free-trade (that long-desired and with difficulty attained *laissez-faire* of English administration), the natural laws of production, distribution and consumption, had led to a state of general and individual comfort and prosperity ("wealth," in the economist's phrase) never till of late years enjoyed in this country; and that, in accordance with the conscious principles of human nature, the possession of more than the mere necessities of life had opened the way not only to indulgence, luxury and ease, but also to the cultivation of refined mental tastes. It was evident that the growth of education had diffused the taste for Art among the multitudes who live in solid comfort, while the growth of accumulated wealth had led the capitalists of our manufacturing and commercial districts to become very princes and nobles in their patronage of Art and their accumulation of its treasures in their sumptuous houses. This is the admitted political economy of Art, which the Manchester people understand and practice. How they received Mr. Ruskin's exposition of the "paternal duty" of the State, and his anathemas against their favourite commercial *laissez-faire*, we can only judge (not having even seen their newspapers at the time) from one of Mr. Ruskin's *addenda* on his phrase, "fatherly authority." It appears that one of the Manchester newspapers was so obliging as to wish to "get quit of it by referring to the Divine authority as the only Paternal power with respect to which men were truly styled 'brethren.'" But Mr. Ruskin altogether rejects the offered service, and insists that the Government ought to guide the whole political economy of the nation. He is, indeed, so amusing and lively in his assertion and illustrations of his ideal

"fatherly authority," that the Manchester men will easily forgive him for the fun of the thing, and content themselves with writing parallel to the *Ne sutor* of Apelles, *Ne pictor ultra picturam*. The following, for instance, which was not indeed spoken in the lecture, but is added in the publication, is extravagant enough for anybody :

"There ought to be government establishments for every trade, in which all youths who desired it should be received as apprentices on their leaving school; and men thrown out of work received at all times. At these government manufactories the discipline should be strict, and the wages steady, not varying at all in proportion to the demand for the article, but only in proportion to the price of food; the commodities being laid up in store to meet sudden demands, and sudden fluctuations in price prevented:—that gradual and necessary fluctuation only being allowed which is properly consequent on larger or more limited supply of raw material and other natural causes. When there was a visible tendency to produce a glut of any commodity, that tendency should be checked by directing the youth at the government schools into other trades; and the yearly surplus of commodities should be the principal means of government provision for poor," &c. &c.

There is no end of this kind of talk in Mr. Ruskin's book. He only omits to tell us which of the all-wise and good angels of the English or other government, which of our past or present Prime Ministers, or Barnacles of the Circumlocution-office, should be appointed to the beneficent task of controlling the natural economy of the world. Our government perseveringly attempted it in the matter of food, till the people were starved into disease and death, driven into rebellion, and taught God's own *laissez-faire*. They attempted it in manufactures, protecting the English silk-trade, till Spitalfields was the proverb of want and beggary, and desperately welcomed the abolition of protection. They have attempted it in commerce, with all the complicated ingenuity of foreign and colonial differential duties, drawbacks and bounties, till the commercial world itself has learnt that the only admissible plea for import or export duties is State revenue.

In the following passage, Mr. R. is very amusing; and we might take his reproof of our rubbishy-cheap literature as a well-merited and clever satire, if he did not preach his false economics in evident earnest elsewhere :

"I will even go so far as to say, that we ought not to get books too cheaply. No book, I believe, is ever worth half so much to its reader as one that has been coveted for a year at a book-stall and bought out of saved halfpence, and perhaps a day or two's fasting. That's the way to get at the cream of a book. And I should say more on this matter, and protest as energetically as I could against the plague of cheap literature, with which we are just now afflicted, but that I fear your calling me unpractical, because I don't quite see my way at present to making everybody fast for their books. But one may see that a thing is desirable and possible, even though one may not at once know the best way to it—and in my island of Baratania, when I get it well into order, I assure you no book shall be sold for less than a pound sterling; if it can be published cheaper than that, the surplus shall go into my treasury, and save my subjects taxation in other directions; only people really poor, who cannot pay the pound, shall be supplied with the books they want for nothing, in a certain limited quantity."

Understanding ourselves to be henceforth in Baratania (or in search of it), we leave the "political economy of Art" to be further expounded by the sages of that promising republic. They will understand, under

Mr. Ruskin's guidance (with a little help from Birmingham), how to institute a currency of base metal or paper without depending on the continued barbarous barter of gold coin (which might be better employed in works of art). They will be more likely than the Manchester people to "re-establish guilds of every important trade," partly for the sake of regulating trade, and chiefly that there may be guild-halls for artists to decorate. Their lawyers may perhaps be more likely to understand and admit the new economical definition of *real* property, as "that which bestows intellectual or emotional pleasure;" and their capitalists to adopt the suggestion (made in vain to the Manchester people) to invest in Veronese palaces, which Mr. Ruskin declares "would pay, less directly, but far more richly," than the Art-Treasures Exhibition.

But whether in Barataria, or in Manchester, we may, when we have given our author up as an Economist, thankfully accept him as Artist, Poet, and even as Moralist, in many of his clever and true thoughts. A few of these we select, as so many illustrations and recommendations of the real spirit of the book, the only fault of which is in its pretending to teach political economy. It should have come, like the Stones of Venice, or the Lamps of Architecture, under the introduction of some hard or shining title of its own, but not as an "opposition of science falsely so called."

The book is full of good precept and apophegm. Speaking of the criticism to be bestowed on a young artist, Mr. R. says:

"You may do much harm by indiscreet praise and by indiscreet blame; but remember the chief harm is always done by blame. It stands to reason that a young man's work cannot be perfect. It *must* be more or less ignorant; it must be more or less feeble; it is likely that it may be more or less experimental; and if experimental, here and there mistaken. If, therefore, you allow yourself to launch out into sudden barking at the first faults you see, the probability is that you are abusing the youth for some defect naturally and inevitably belonging to the stage of his progress; and that you might just as rationally find fault with a child for not being as prudent as a privy councillor, or with a kitten for not being as grave as a cat. But there is one fault which you may be quite sure is unnecessary, and therefore a real and blameable fault; that is haste, involving negligence. Whenever you see that a young man's work is either bold or slovenly, then you may attack it firmly; sure of being right. If his work is bold, it is insolent; repress his insolence: if it is slovenly, it is indolent; spur his indolence. So long as he works in that dashing or impetuous way, the best hope for him is in your contempt; and it is only by the fact of his seeming not to seek your approbation that you may conjecture he deserves it."—Pp. 35, 36.

Here is a true and high thought from one competent to judge:

"The picture which most truly deserves the name of an Art-treasure, is that which has been painted by a good man."—P. 41.

On cheap engravings he speaks seriously what he makes to be sheer Baratarian in speaking of cheap books:

"I am sorry to say, the great tendency of this age is to expend its genius in perishable art of this kind, as if it were a triumph to burn its thought away in bonfires. There is a vast quantity of intellect and of labour consumed annually in our cheap illustrated publications; you triumph in them; and you think it so grand a thing to get so many woodcuts for a penny. Why woodcuts, penny and all, are as much lost to you, as if you had invested your money in gossamer. More lost, for the gossamer could only tickle your face and glitter in your eyes; it could not catch your feet and trip you up; but



the bad art can, and does; for you can't like good woodcuts as long as you look at the bad ones. If we were at this moment to come across a Titian woodcut, or a Durer woodcut, we should not like it—those of us at least who are accustomed to the cheap work of the day. We don't like, and can't like, *that* long; but when we are tired of one bad cheap thing, we throw it aside and buy another bad cheap thing; and so keep looking at bad things all our lives. Now, the very men who do all that quick bad work for us are capable of doing perfect work. Only perfect work can't be hurried, and therefore it can't be cheap beyond a certain point. But suppose you pay twelve times as much as you do now, and have one woodcut for a shilling instead of twelve; and the one woodcut for a shilling is as good as art can be, so that you will never be tired of looking at it; and is struck on good paper with good ink, so that you will never wear it out with handling it; while you are sick of your penny-each cuts by the end of the week, and have torn them mostly in half too. Isn't your shilling's worth the best bargain?"—Pp. 53, 54.

Here are some good suggestions on dress, for ladies as well as artists:

"No good historical painting ever yet existed, or ever can exist, where the dresses of the people of the time are not beautiful; and had it not been for the lovely and fantastic dressing of the 13th to the 16th centuries, neither French, nor Florentine, nor Venetian art could have risen to anything like the rank it reached. Still, even then, the best dressing was never the costliest; and its effect depended much more on its beautiful and, in early times, modest arrangement, and on the simple and lovely masses of its colour, than on gorgeousness of clasp or embroidery. Whether we can ever return to any of those more perfect types of form, is questionable; but there can be no question, that all the money we spend on the forms of dress at present worn, is, so far as any good purpose is concerned, wholly lost. Mind, in saying this, I reckon among good purposes, the purpose which young ladies are sometimes said to entertain, of being married; but they would be married quite as soon (and probably to wiser and better husbands) by dressing quietly, as by dressing brilliantly; and I believe it would only be needed to lay fairly and largely before them the real good that might be effected by the sums they spend on their toilets, to make them trust at once only to their bright eyes and braided hair for all the mischief they have a mind to. I wish we could for once get the statistics of a London season. There was much complaining talk in Parliament last week, of the vast sum the nation has given for the best Paul Veronese in Venice—£14,000. I wonder what the nation meanwhile has given for its ball-dresses! Suppose we could see the London milliners' bills simply for unnecessary breadths of slip and flounce, from April to July; I wonder whether £14,000 would cover *them*. But the breadths of slip and flounce are by this time as much lost and vanished as last year's snow; only they have done less good; but the Paul Veronese will last for centuries, if we take care of it; and yet we grumble at the price given for the painting, while no one grumbles at the price of pride."—Pp. 74—76.

Equally sensible economics are uttered by our author in reference to sepulchral monuments (p. 93); and the consumption of ices in London (p. 235); which he proposes to compute at compound interest for twenty years. No doubt there would be something more or better to shew for the money in each case, if employed on painting or sculpture of first order.

Nor is our clever author at fault in his exposition of the parable of the Talents. We commend him to the Exegetical rather than the Economical chair; but still wish him to keep to that of Art, where taste and genius are more needed than exact thought:

"Is it not a strange thing, that while we more or less accept the meaning

of that saying (that we are stewards of our talents) so long as it is considered metaphorical, we never accept its meaning in its own terms? You know the lesson is given us under the form of a story about money. Money was given to the servants to make use of: the unprofitable servant dug in the earth and hid his lord's money. Well, we, in our poetical and spiritual application of this, say that of course money doesn't mean money, it means wit, it means intellect, it means influence in high quarters, it means everything in the world except itself. And do not you see what a pretty and pleasant come-off there is for most of us in this spiritual application? Of course, if we had wit, we would use it for the good of our fellow-creatures. But we haven't wit. Of course, if we had influence with the bishops, we would use it for the good of the Church; but we haven't any influence with the bishops. Of course, if we had political power, we would use it for the good of the nation; but we have no political power; we have no talents entrusted to *us* of any sort or kind. It is true we have a little money, but the parable can't possibly mean anything so vulgar as money; our money's our own."—Pp. 168, 169.

And one extract more, connected with our author's new definition of *real property*:

"There is not any broader general distinction between lower and higher orders of men than rests on their possession of this real property. The human race may properly be divided by zoologists into 'men who have gardens, libraries, or works of art; and who have none;' and the former class will include all noble persons, except only a few who make the world their garden or museum; while the people who have not, or, which is the same thing, do not care for gardens or libraries, but care for nothing but money or luxuries, will include none but ignoble persons: only it is necessary to understand that I mean by the term 'garden' as much the Carthusian's plot of ground fifteen feet square between his monastery buttresses, as I do the grounds of Chatsworth or Kew; and I mean by the term 'art' as much the old sailor's print of the Arethusa bearing up to engage the Belle Poule, as I do Raphael's 'Disputa,' and even rather more; for when abundant, beautiful possessions of this kind are almost always associated with vulgar luxury, and become then anything but indicative of noble character in their possessors. The ideal of human life is a union of Spartan simplicity of manners with Athenian sensibility and imagination; but in actual results we are continually mistaking ignorance for simplicity and sensuality for refinement."—Pp. 237—239.

This rapid, dashing style is certainly well adapted to rouse the reader's thought; and possibly Mr. Ruskin may smile at our simplicity in supposing he meant anything more than to do this, when he seemed to express very absurd thoughts of his own on Political Economy.

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*Our Sunday Schools: Six Months among them.* By Henry Solly. London—Whitfield. Pp. 66.

IN the summer of last year, the Rev. Henry Solly offered his services to the Committee of the Sunday-School Association, for a six months' missionary tour. His offer was accepted, and the pamphlet before us is the result. Hitherto its high price has confined its circulation to a very small number of readers, but the discussion which took place at the Sunday-school breakfast, on Whit-Thursday, will cause it to be reprinted in a cheaper form, when it will doubtless be extensively read by those who are engaged in the work to which it refers, and who desire to know what others are doing in various parts of the country. We fear that many will be disappointed with it. They who are but little acquainted with Sunday-school teaching may gain valuable infor-

mation from its pages; but our experienced teachers are not likely to be as benefited by its perusal as we could wish. Mr. Solly undertook too difficult a task. To visit, in the short space of six months, no less than 104 schools, was more than even a minister of Mr. Solly's energy should have attempted. Sunday-schools are very peculiar institutions. They differ widely from one another in organization, discipline, efficiency and plans of teaching. Those in the manufacturing districts, where children begin to work when very young, are necessarily different, in many important respects, from those in the south. It is only by seeing a school in actual operation, by listening to the instruction which is going forward, by moving from class to class, and asking questions here and there, that any fair estimate can be formed of its character and success. To meet the teachers on a week evening, and to listen to their various theories, without having an opportunity of seeing those theories tested on the Sunday, can give but an imperfect and unsatisfactory idea of the work that they are really doing. And then Mr. Solly's plan of seeking information seems to us to have shut him out from the receipt of many valuable suggestions. He says, "The mode of conducting the meetings was to propose various questions to the teachers, and to enter so much of the answers received as might seem desirable in a journal." We consider that the questions submitted to the teachers' meetings failed to cover the whole ground. And we believe that if our brother and sister teachers had been left to tell their own tale, it would have been much better. Only two gentlemen are quoted by Mr. Solly—Mr. Samuel Robinson and Mr. Freeston. Our friends in the Manchester district are able occasionally to avail themselves of the ripe wisdom of the one and the extensive experience of the other; but surely those who reside at a distance from our principal schools, would have been glad to have heard more of what those gentlemen said on the questions submitted to them by Mr. Solly. There are some amongst us who have spent their lives in Sunday-schools, and whose knowledge of the practical working of many of the largest which we possess would be most valuable to those who, in our smaller congregations, have but little opportunity of gaining the information that they need. And we should have been better pleased had we been permitted to read the recorded opinions of many persons whom we know Mr. Solly conferred with, than we have been in perusing matter which, however interesting and suggestive, is the production of but one mind. In general, Mr. Solly's suggestions were well received; but that fact must not be over-valued. When a number of young persons are gathered together for the purpose of listening to the remarks of a minister who comes to them from the metropolis, and whose visit is conducted with some little formality, it cannot be expected that the plans he may lay before them will encounter much opposition. No one but the pastor, superintendent, or some experienced teacher, will venture to dispute the statements or dissent from the opinions that may be uttered. It is only when the teachers have retired from the presence of their distinguished guest that discussion can be full and free, and then, in all probability, the decision previously come to is set aside.

We quite agree with Mr. Solly in thinking that, if possible, there should be but one teacher to each class. It is not so much by regular instruction, as by friendly, personal intercourse, that the real good is



done. The unconscious influence of a religious soul is much more effective than formal lessons in theology. To attain a thorough influence, one teacher must take the sole charge of a class. Divided teaching weakens the influence of the teacher and lessens the interest of the class. But as many of our teachers are engaged in business during the week, they are unwilling to give up more than half the Sunday to the school. In such cases, they should be allowed to choose their own colleagues; for it is essential that the two teachers should be thoroughly at one in hope and object. In no case do we think it advisable that more than two teachers should be associated in the conduct of a class. When teachers come "only every third Sunday," or "only once in five Sundays," no attachment can exist between them and their scholars; and without affection there will be no lasting benefit. We fear that many teachers fail to take up a proper interest in their school, because no such interest is shewn by the minister and congregation. Whenever Sunday-school teaching is recognized by our churches as a high and holy work, we shall not have to complain of uneducated and inefficient teachers; but we shall have the best, most cultivated and most religious worshipers addressing themselves with pleasure to a task which is only inferior to the Christian ministry, in being intended for those who, in general, are too young to profit by the instructions of the pulpit.

Mr. Solly's remarks on the preparation that teachers should make, have much force. We fear that but few of our teachers are sufficiently conscientious in this particular. Worldly pursuits press hard on all of us, and our leisure time is short. Many of our young people feel but little satisfaction in sitting down *alone* to study for the next Sunday's school duties. Meetings for religious conference are therefore exceedingly valuable. Mr. Solly says, "At Norwich I found the teachers of the boys' school were in the habit of meeting every Thursday at the house of Mr. Dowson, to read a chapter in the Bible with a commentary, and then to converse upon it. Thus, there being ten Scripture classes, ten of the teachers hereby make direct preparation for their Sunday work." Even as a minister studies his subject and arranges his arguments before he ventures to address his flock, so should the teacher, who is indeed but a minister on a smaller scale, act. Instruction which the teacher values, his class will learn to value; and they will soon be able to distinguish between the teacher who is conscientious and the teacher who is not conscientious.

A large portion of Mr. Solly's pamphlet is devoted to our elder scholars. He found that 978 teachers in 76 schools had previously been scholars; that 394 persons out of 39 schools had become members of congregations; "that 42 young persons, nearly all of the male sex, out of about 94 of our Sunday-schools, have been committed to prison within the last seven years;" and that "568 old scholars are connected with us out of the whole number that had been trained and grown up in about 95 schools during the last three years." We think with Mr. Solly that "it is impossible to estimate the extent of moral and spiritual good which those figures represent." Thousands who have not joined our congregations have sought religious consolation elsewhere; and we would fain hope that many who attend no place of worship, have not altogether lost the impressions which they received in early life. We have

often found fathers and mothers among the poor who look back with regret, as to sunny moments for ever passed away, on their better days of school and chapel attendance. Trouble, poverty, increasing families, insufficient clothing, prevent them from seeking the place where in bygone years they were known, respected and beloved. But though they are tied to their miserable homes, their thirst for the water of life still pains them; they still pine for the spiritual communion which was a want of their youth; and though few signs of their early education may remain, he who searches for it will find the seed has not been lost. Mr. Solly thinks that by giving certificates to scholars of the age of sixteen, who during three years have conducted themselves to the satisfaction of the teachers, more would be retained than is now the case. We wish we could think so. We fear that much difficulty would attend the granting of certificates. In one school they would mean one thing—in another school they would mean another thing. Even teachers in the same school would not always agree in their judgment of the scholars who offered themselves as candidates for the reward. Favouritism and bad feeling would be extensively promoted. It seems to be intended that, at the delivery of the certificate, the child should be invited to join the congregation. But surely it would be dangerous to imply that *before* the certificate was granted, or *unless* the certificate were granted, the scholar could not be a member of the congregation. Such an implication would sever the tie by which many scholars are bound to us. Cases would continually occur in which the very persons we most desired to retain and influence, would be those to whom we must refuse certificates. And they would be annoyed and discouraged at being neglected and disgraced, while those who from early education were exposed to little temptation and required not such continual and earnest watchfulness from pastor and teacher, were rewarded and caressed. From the very moment the child begins to feel an interest in, and to become attached to, the congregation, he ought to be considered as one of a band of Christian brethren; and among truly religious people, no certificate of piety is likely to improve his position. We regard all such attempts to retain our elder scholars as very clumsy substitutes for the earnest religious spirit by which alone the soul can be lastingly captivated. When our congregations and schools become more thoroughly religious, when our teachers are more earnest in their work, when our teaching is directed specifically to the one object of preparing the children for the services and duties of the church, we shall not need this plan or that plan for retaining our scholars, and leading them through the introductory discipline of the school into the higher discipline of the congregation. Our teachers should bear in mind that they are working for one *end*, the training of their scholars for the church. All the information that they impart, all the influence that they bring to bear, all the anxiety that they bestow, should be for the purpose of nursing the child till the congregation can claim him to be one with them. We should oppose the introduction of the certificate-system into any school we were connected with, as we believe it would tend to lower, rather than to raise, the moral tone of both congregation and school.

The question of an "initiatory service" for the young, is one which does not strictly belong to the Sunday-school. It is a congregational

matter, and is altogether too important, and is bound up with too many other questions of equal interest and solemnity, for us to discuss it here. Before we can arrive at any satisfactory determination of the exact form of admission into our congregations, we must decide how and on what basis our congregations are to be organized. Many wish for organization; many are opposed to it. They who desire change, cannot agree on the basis of change. What is to be the bond of union? Is it to be free inquiry, earnest religiousness, active beneficence, or pure theology? This matter must be settled before the form of admission can engage our attention. We must build the temple before we decide on what terms it shall be entered. Against the proposed "confirmation service," we feel bound to protest. Such a service is utterly inapplicable to our ecclesiastical customs and habits of thought. It is borrowed from the Church of England, not from the Church of Christ. In the Anglican Establishment, an infant at its baptism is supposed to enter into certain relations and to make certain vows. At confirmation, it ratifies the vows of its infancy. With us, the dedication service is altogether a different thing. It is to influence the parents, not the child: and the rite by which a young person is united to a congregation can have no reference to the service through which in early life it passed. Should our Unitarian churches ever become organized, we trust that the form of admission will be taken, not from the Anglican, but from the Apostolic Church: and we believe that the use of water, not by immersion, but in such a way as the changed condition of the church, the altered habits of society, and the northern clime in which we live, might suggest, would be a far more expressive and beautiful ceremony than any of which we can conceive. In the use of any religious form, great care is necessary, lest it become a matter of course and lose all real meaning. Our experience of Church-of-England people has led us to the conclusion, that with them the rite of confirmation has no spiritual value. It is an occasion for a holiday, dress and display, and little more.

A very important question asked by Mr. Solly is the following—"Are the classes passed on from teacher to teacher, or does each teacher keep his or her class from their entrance to their leaving the school?" In only one school are the classes not passed on—Coseley. We happen to be acquainted with this school and its admirable, earnest superintendents. We believe that few teachers succeed better in attaching their scholars to them than do the Coseley teachers; and there is a devotedness to their work, both in teachers and scholars, that is very encouraging. Some of our missionary students were indebted to the Coseley school for their first religious impressions. And we do not doubt that, whenever practicable, the plan adopted at Coseley is the best. The teachers are induced to work hard to keep in advance of their classes, and the unreserved intercourse of many school years often develops into lasting friendship.

We think that the continual demand which our teachers make for books is a sign of weakness. An efficient teacher wants but few books for the use of his class. His varied reading enables him to converse with, and so to seize and retain the interest of, his scholars when no other means would succeed. The more the instruction is *vivâ voce*, the more will the children remember what they learn. Many beginners in



reading are obliged to give all their attention to the words that they have to pronounce, and are thereby prevented from catching the sense. Teachers sometimes forget this, and take for granted that a child, by reading a passage, has necessarily understood it. Examination will prove the contrary. In talking to a class, the language used is more simple than can be found in books; and opportunities occur for questions from the scholars which do not arise when they are reading aloud. There are no less than seventeen "chief wants" of various schools mentioned by Mr. Solly in his chapter on books. We hope that these wants will be supplied, not by filling our scholars' hands, but by filling our teachers' hearts.

Into the vexed question of secular instruction our space will not allow us to enter. It is a matter for which no rigid rules can be laid down. Different conditions of society in different parts of the kingdom necessitate different modes of teaching. In some of our schools, writing and summing are necessary parts of the educational plan, since writing and summing cannot be obtained elsewhere. But let it be remembered that it is possible to impart secular knowledge in such a way, as to produce religious impressions and lead to religious results. No matter on what subject he may speak, the spiritual teacher may spiritualize all that he says, and will throw upon the most commonplace truths the sunshine of heavenly experience and Christian life. Much of what is called "religious teaching" is intensely secular, and much of what is condemned as "secular teaching" is emphatically religious. All depends on the teacher himself. A religious teacher will make all his teaching religious; and everything that he teaches will be turned to gold by the deep and sacred power of the life which is within.

We wish that Mr. Solly had said something more about district classes. We ourselves have no doubt of their great value. They who are best fitted for Sunday-school work are the religious fathers and mothers of our congregations. But they are unwilling to neglect their own children. In many Christian families, the Sunday afternoon is devoted to religious instruction. Our wish is that others should be admitted to these home classes. We believe that, surrounded by the order, gentleness and love of a Christian family, the best qualities of a neglected child would be developed, and by sights of beauty and sounds of peace a taste for goodness would be excited, which the influences of the week would not altogether destroy. The strength that our poor children need in order to resist the evils of their own homes, would be obtained more certainly in the pure and pious homes of the most refined members of our congregations, than it could be in our crowded, noisy, and too often dirty school-rooms.

Mr. Solly's missionary tour will be, we hope, the beginning of a more efficient plan of Sunday-school visiting. Anything which will bring together the teachers of a district for friendly discussion must produce some good. Although the conference at the breakfast on Whit-Thursday was a failure, we trust that the perusal of Mr. Solly's Report will lead to a large gathering of teachers at some central place. And if the Visitor of the Sunday-School Association has done no more than awaken a greater sympathy with Sunday-school work and Sunday-school workers, he will have earned the lasting gratitude of us all.

*The Reaction of a Revival upon Religion: a Sermon preached before the Convention of the Congregationalist Ministers of Massachusetts, on Thursday, May 27, 1858.* By G. E. Ellis. Boston—Crosby, Nichols & Co.

ON few subjects have men propounded more wild and unsatisfactory speculations than on the uses of what the religious world has agreed to call *revivals*. Mr. Ellis has taken advantage of the religious epidemic which has been passing over America, to speak some timely and important truths on the necessity of religion to man and the kind of religion he really wants.

"Most of us have been more or less concerned in aiding, in criticizing, or at least in thinking about, the recent unwonted zeal for religion. It is a great thing,—we ought to feel it a great thing,—that a wide-spread land should be regarded with good evidence as newly susceptible to the teachings and prayers which are the medium of God's spiritual work upon men; that the press should, for the first time, come in as an agent in the work, and offer its vast resources to swell the agitated waters. Who more interested than we to know precisely the results? We are not left as we were before: we are stronger or weaker for the outlay of effort. By whatever test we accept the converts won to Christ, and whatever our numerical estimate of them, we know that we have not one whit relieved the work we have yet to do; and, where a Revival does not effect good, it may do great harm.

"We must combine more of the robust and masculine elements of influence with the feminine sentimentality of religion. Considering what august and engaging themes are offered in the higher ranges of religious instruction, we ought not to be satisfied with that feeble dispensation of it which perhaps may have as much to do as does sinfulness of heart and life in accounting for the slender hold we have upon the manhood of our age. Those gentle and melting appeals to feeling, which win sensitive hearts to a fond reliance upon the teaching of a cherished minister, however shallow and unsubstantial may be the theology which underlies his teaching, will not always satisfy the religious cravings of men in whom the intellect restrains the heart. How many of the awakened and the impressed have failed to be numbered among the converted and the assured in faith, during this present Revival, is a question which we have no sufficient means of answering. Probably we should all admit, though with different explanations of the fact, that they largely outnumber the converts. Very many, here and there, have sought to have a compendious summing-up—a brief, concise, and compact statement—of the Gospel, in its substance, plan, and method of working. They have asked for this, and have not got it,—certainly not in a way which meets their demand. Starting with the encouraging promise, that the word Gospel means 'good news,' they expect to hear, next, such an exposition of it as will warrant that glad and glorious title for a message from the Father of all to his children. Do we fill out the Divine significance of that gracious proclamation for men of inquisitive and reasoning minds, when we interpret it as revealing to us that we are all under condemnation at our birth, and that a portion, perhaps the majority, of us will be under another and a more awful, even an eternal, condemnation at our death? Is that good news to men? Nor does it meet the dark perplexity to say, that the Gospel, under that interpretation of it, still deserves its sweet and gracious title, because it announces and provides *deliverance* from our present state of condemnation; for men have no consciousness that they are under such a state. They have to be informed and assured, *by the same message*, of that appalling doctrine, and to be quickened into an agony of apprehension by it, before a word is said to them of the hope which it holds out to some. Why, then, should the Gospel receive its title only from the gracious element in its otherwise dreadful revelations to men? If the master of a ship on mid-seas, crowded with a thousand passengers, unsuspecting of danger, happy and hopeful on their voyage, should suddenly announce to them that they were all doomed to shipwreck, but that the boat would probably save a portion of them, would he or they have the heart to rejoice over the tidings as 'good news'? And if we must announce to the struggling, anxious, sinning multitudes of this earth, that the sin of the first man entailed a curse on the uncounted millions of our race,—the dead, the living, and the unborn,—and that the redeeming agency of the Incarnate God is not efficacious to remove the curse; that Divine *grace* does not counteract the lapse of human *nature*,—if this is the burden of our doctrine, must we not reconcile ourselves to a failing hold upon the heart and the mind of humanity? We need something better than this."—Pp. 33—85.

## INTELLIGENCE.

VALEDICTORY MEETING TO THE REV.  
F. BISHOP.

On Monday evening, June 21st, a farewell tea-meeting to the Rev. F. Bishop was held in the Domestic Mission school-room, Manchester. A very large number of friends were assembled. Amongst others were the Revds. J. Cropper, M.A., J. H. Hutton, B.A., S. A. Steinthal, J. J. Bishop, B.A., Francis Bishop, E. W. Hopkinson, W. Wilson, several students of the Home Missionary Board, and E. Bowman, Esq., M.A., and G. Wadsworth, Esq.

After tea, the meeting adjourned into the chapel, in order to afford more accommodation for the large number of friends.

E. BOWMAN, Esq., presided. He said if he were to ask himself how it was he had been selected to preside over that meeting, he could only think it was because of the interest he had felt in that institution, and the respect he had felt and ever should continue to feel for the excellent friend they were about to lose. It was most gratifying to him, and to the friends of the Mission over which Mr. Bishop had presided, that a meeting like the present had been called by those who had seen his labours. He sympathized very strongly in the sorrow felt at losing him. They would all look back on the period of his connection with the Mission as a most interesting one. He had restored the Mission to great efficiency, and it was now fulfilling all the objects contemplated when it was founded. When he looked back on the state in which it was only a few years back, he could only repeat what he had said at another meeting, that they owed a deep debt of gratitude to Mr. Bishop. They were assembled this evening to take farewell of him, to express their regard for him, how much they esteemed and loved him, and to offer their good wishes to him. He was glad other friends had been called to take a part in the meeting. He hoped the words they uttered would fall sweetly upon his ears. He was sure they would all feel it was an interesting occasion, and that it had been good for them to meet together to express sentiments they all so deeply felt.

Mr. DANIEL JONES, the Secretary of the Working Men's Auxiliary, read letters from the following friends, expressing regret at their inability to be present at the meeting—the Revds. W. Gaskell, M.A., T. E. Poynting, A. Lunn, J. Pantom Ham, W. H. Channing, and J. Nicholson, Esq.,

H. Leppoe, Esq., and J. A. Turner, Esq., M.P.

The Chairman then called upon Mr. Lowe to move the first resolution. He said he had great pleasure in moving the following—"That the Working Men's Auxiliary of the Manchester Domestic Mission Society tender to the Rev. Francis Bishop sincere thanks for his unwearying labours in connection with the Mission, express deep regret that he and his amiable lady are leaving the scene of so much successful effort, and earnestly pray that their lives may long be spared, to be devoted to the good of the poor, the neglected and the outcast." Mr. Lowe said he rose on that occasion with mixed feelings of sorrow and pleasure; sorrow that they were losing their dear friend Mr. Bishop, and pleasure that so many had come together that evening expressly to shew their sentiments of esteem to him on his leaving that place. He had had the honour to have the confidence and friendship of Mr. Bishop now nearly two years. He had been connected with the place during that time; and if a resolution of the above kind were to be spoken to, he might state he was possessed of information respecting Mr. B. which enabled him to speak to it with perfect truth. He was proud of the friendship he had had with Mr. B.; proud that he should ever have become connected with him; he had reason to be proud and thankful. He knew from his own experience that the plans, agencies and instrumentalities which Mr. B. had put into force had done an incalculable good, and would continue to do. He then referred to the different agencies, and pointed out their present efficient working condition, and continued—Mr. B. has devoted his time to these works, and has done his duty; his labours had been excessive. His great aim had been the eternal welfare of all with whom he had come in connection. He concluded by saying, he considered they were sustaining a great loss, and that the Auxiliary Committee deeply lamented his departure from among them.

Mr. THOMAS LATHAM, in a warm and enthusiastic speech, seconded the motion.

Rev. JOHN CROPPER, M.A., in support of the motion, said his remarks would be very brief, because the gentlemen who had preceded him had expressed his own feelings in this matter. He had come expressly to shew in a humble way his regard and sincere esteem for Mr. B.; he had known him a great many years, and all that the pre-



vious speakers had said had not surprised him. He rejoiced in their experience of him. He thought that if a Mission of this nature was to do good, it must be through the agency of men like Mr. B., who was deeply impressed with a sense of religion. After some further remarks, Mr. C. said he deeply regretted that Mr. B. was leaving the missionary field and going back to the pulpit. He knew Mr. B. would go away with their esteem and thanks, but may he go strong in the full experience of the blessing of God! He felt there was a mystery how Manchester could let such a man go. He could not solve it.

Rev. J. H. HURTON then added some generous words in sympathy with the motion, which was unanimously carried, amidst the deep feeling of the assembly.

Rev. FRANCIS BISHOP thanked the meeting most cordially for their kind expressions of esteem and regard. Nothing could be more grateful to a minister's feelings, next to the approval of his own conscience, than to know that he had the respect and love of those among whom he laboured; and when in the course of Providence pastor and people were called upon to part, if they had lived in peace, as they had done, and if they parted with feelings of mutual friendliness and goodwill, as they were about to do, half the pangs of separation were obliterated. He could not feel that he deserved all that the kindness of his friends had prompted them to say of him, but he could say that he had laboured among them zealously, that he had given himself with all his heart to the work entrusted to him, and striven ever to look onward with a single eye towards the high end of the Ministry to the Poor. That meeting was one of peculiar interest to him, and he could not forget that it was his last official appearance in connection with a department of the ministry in which he had felt the deepest interest, and which must ever remain very dear to him. It was more than ten years ago that he had left, with mingled hope and fear, a congregation in the West of England to devote himself more especially to the missionary work. He had long sought to unite missionary operations with his duties as the minister of an ordinary congregation, and this gave him a strong and growing desire to have fuller opportunities and freer scope for carrying on missionary plans than he could then enjoy. And when the late Mr. Johns—a man whose memory was still fragrant in our churches—was stricken down by fever in Liverpool, an opportunity was presented to him (Mr. B.) which seemed to promise all that he could wish for. He

was led to enter into that good man's labours; and as every year enlarged the sphere of his operations, it also increased his interest in the missionary cause, and his thankfulness in being permitted in any degree to carry it forward. Trials and disappointments he of course met with; but his successes far exceeded his highest expectations, and he was much strengthened and encouraged by the warm and generous sympathy of a large number of friends. After the establishment of the Home Missionary Board, he was several times spoken to by its friends, and asked to connect himself with it. As a friend to the missionary work, he could not but warmly sympathize in the project, as it was explained at the time it was set on foot; but his hands were full of the work he loved; he had scarcely a wish ungratified; he felt that the lines had indeed fallen to him in pleasant places, and he was content to view it as his destiny to live and die in connection with his work at Liverpool; he therefore at first and for a long time declined to entertain the idea of changing his position. At length, however, he was brought to regard it as a duty to remove to Manchester, and to take upon himself the arduous duties that were so earnestly pressed upon him. He soon found it would be a very difficult thing, more so even than he had anticipated, in consequence of the state of the Mission and the arrangements he found in operation in the Home Missionary Board, to combine the duties of his two offices, so as to make each work into the other. In the attempt to overcome these difficulties his health had failed, and it was now plain that it was impossible for any one person, without regular assistance, to perform such varied and onerous duties. He was compelled, therefore—he had no choice in the matter—to retire from a position which he felt he could not continue to hold with satisfaction to his own mind. To refuse to respond to the increasing calls of the Mission upon him, and so to check its growth, was what he could not bring himself to do; while to meet them all without assistance, and perform the duties of his other office, was beyond his power. His health had materially suffered in the attempt. He mentioned these things because he felt it was due to them that they should know the real cause of his leaving them. He separated himself from them with reluctance and regret. The warm and kindly feelings that subsisted between them had grown up naturally, and would, he felt assured, be durable. He must ever remember them with deepest interest. He had been with them in joy and in sorrow. They had

admitted him to their confidence. He knew their heart-trials. Together many of them had wept and prayed and worshiped, and a connection thus formed was not dependent altogether on place and time, but would be maintained amid all the shiftings and changes of this mortal life. When outwardly removed from them, he should continue to be much with them in spirit. He should long to know how they were going on in their homes and in their associated capacity. He should rejoice in every opportunity of hearing from them, and he hoped occasionally to pay them a visit and renew his pleasant intercourse with them. In conclusion he bade them farewell, and prayed that God might bless them all.

Rev. S. A. STEINTHAL said it was no easy task, after the proceedings of the evening had taken the form they had done, for him to rise and speak to them. "Every heart knoweth its own bitterness, and a stranger intermeddeth not with its joys." He felt that he must be to many of them a stranger, and his words must fall coldly upon their ears after the words of Mr. Bishop. He came to express the sympathy which he felt for them, to say that they at Liverpool too sympathized with them, in the loss which they were about to suffer. He had seen something of the work of Mr. Bishop in Liverpool, and could say how deep an impression he had left on the hearts of the people there. He trusted Mr. B.'s spirit would remain with them, as it did with them at Liverpool. He could see many fruits of Mr. B.'s labours, and he felt assured that when they met in that place week after week, they would bear his presence always with them, and encourage them to noble deeds, and then his heart would rejoice that his labours had not been in vain. Mr. Steintal then in beautiful and appreciative words spoke to the following sentiment: "The Ministry at Large—may its operations be extended, and may it continue to preserve its catholic and unsectarian spirit, seeking to spread the gospel of Jesus Christ among the poor, the outcast and the sinning."

Rev. JOHN WILSON spoke to the same sentiment.

Mr. JAMES C. STREET, of the Home Missionary Board, said at that late hour he should not detain them with many observations. He shared in the expression of regret that Mr. B. was removing from the Domestic Mission in Manchester, where he had been the means of setting on foot many agencies of Christian activity which had been blessed by God. He trusted that, in his new sphere of labour, Mr. B. would shew that the Christian ministry

and the Christian missionary were not different offices in the church, but were one and the same. The sentiment placed in his hands had reference to the future operations of the Mission in Manchester. He hoped that with their new minister they would go on with increased earnestness, and largely extend the usefulness of their valuable Mission. To his friend Mr. Hopkinson he might say he was sure, in entering upon his important labours, he would meet with many warm hearts and strong hands ready and willing to render him a cheerful aid. He concluded by reading the following sentiment: "The Working Men's Auxiliary of the Domestic Mission Society—may it carry into active operation the numerous means of usefulness instituted by the Rev. F. Bishop, and may every year mark an increase of earnestness and zeal in the Christian work."

Mr. CHALLONER spoke briefly in support of the same sentiment.

Mr. DANIEL JONES then announced that a few friends of the Auxiliary had purchased a copy of Bunsen's "Christianity and Mankind," in seven volumes, which they had intended to present to Mr. Bishop that evening; but through an unfortunate circumstance they would not be able so to do till a subsequent occasion.

Mr. BISHOP thanked the Working Men's Auxiliary for the present they had prepared for him. It was in itself a very valuable gift, but he should value it tenfold more as coming from them, and should carefully hand it on to his children, who, when their father was dead, would, he trusted, remember with interest how much of his life had been spent in the Ministry to the Poor. He also exhorted them to strengthen the hands of his successor. He trusted the young men would give him their active aid as teachers on week-evenings as well as on Sundays, and that they would all, remembering the necessarily arduous character of his labours, do all in their power to co-operate with him, and enable him to feel that he was not alone, but that he was a leader of a zealous band of missionaries.

After this address, Mr. Street concluded the interesting proceedings of the evening by prayer.

On a subsequent evening, Mr. J. C. Street, on the part of the Working Men's Auxiliary, presented to Mr. Bishop the books mentioned by Mr. D. Jones. Interesting and affecting addresses were delivered by the various members of the Committee, and Mr. Bishop responded in a speech of deep feeling and encouragement.

## ORDINATION OF REV. E. W. HOPKINSON.

On Friday evening, July 2, a most interesting religious service was held in the Domestic Mission chapel, Manchester, for the purpose of solemnly setting apart the Rev. E. W. Hopkinson for the important duties of the ministry at large. This being the first ordination to strictly missionary work in the Unitarian body, a considerable interest was excited. The chapel was filled with a most attentive auditory. Very pleasing was the sight of so many of the working classes, who had evidently hastened from their workshops and factories to be present on the occasion. Several influential laymen of Manchester and its neighbourhood attended, one of whom kindly undertook the duties of organist for the evening. Friends of various other religious denominations were present, and manifested considerable interest in the proceedings. The following ministers were also present—Revds. W. Gaskell, M.A., J. H. Hutton, B.A., Francis Bishop, T. E. Poynting, J. J. Bishop, B.A., William Binns, E. W. Hopkinson and G. Hoade, and several students of the Home Missionary Board.

The service commenced by the singing of the 518th hymn from Martineau's Selection.

Rev. J. H. HUTTON, B.A., then read various selections from the Old and New Testaments appropriate to the occasion. After which the 473rd hymn was sung. Mr. Hutton then offered up, in beautiful and devotional language, the ordination prayer. Then, turning to the Rev. E. W. Hopkinson, he said—And now it but remains for me, my brother in Christ, in the name of all our ministers of this neighbourhood and of our body generally, to give you a hearty welcome into our brotherhood and fellowship. I cordially would greet you in the name as well of absent as of present members of the fraternity to which you now belong. Most heartily I wish that you may here labour both usefully and with success (a rich success, if God be willing), and happily too, for many, many years. And from our laity as well as ministers would I give you an earnest welcome, and in their name would promise you a brotherly sympathy and ready aid. With God's good blessing and assistance, may you so live and labour here as to leave behind you the sweet and sacred memories that fill this place when certain names are uttered here, of those who have been labourers here for Christ. Especially would I pronounce one name, that of a holy, humble, Christian man, John Layhe, your predecessor's immediate predecessor.

In his steps may you follow, and in the steps of all the true and good who may have been here or elsewhere the ministers of Christ. And if God will, may all your labours reap a rich reward, not in His blessing alone, the best of all rewards, but also in that which, though less, still is dear to human hearts, in the appreciative gratitude and love of those whom you would strive to serve. Here Mr. Hutton descended from the pulpit, and, stepping within the communion rail, shook Mr. Hopkinson warmly by the hand, saying, "Most cordially, my brother in Christ, I give you the right hand of our Christian fellowship, and welcome you amongst us."

Rev. E. W. HOPKINSON then said—I thank you, Sir, for your words of welcome and encouragement. I stand here with the deep conviction that I am in fellowship with those whose duties and relations, as ministers of Christ's gospel, are the highest and most sacred. In entering upon the holy and responsible office of one whose privilege it is to declare unto those around him the words of eternal life, I am sensible that much is required of me, and that unless I have a strong purpose of love in my heart, and an inextinguishable desire to do God's work in a spirit of faith, and patience, and self-denial, I shall prove unworthy of that work.

I may say that, except I have altogether failed in understanding myself and in finding out the direction in which the powers of my mind and soul lie, the work of the ministry is one which will best enable me to fulfil my mission in the world. As years have come and gone, I believe that my idea of the wondrous depth and comprehensiveness of the gospel, of its beautiful adaptation to the human mind and heart and life, and of its power to dignify and bless and save man, has become greater, and my earnest wish is that I may shew forth a greater zeal and a more untiring devotion in spreading abroad its blessings.

To you who meet from time to time within these walls, for the purpose of building up each other in the religious life, I would say that it will be my aim to be to you, both here and in your homes, all that I, as a sympathizing and helping brother and a Christian minister, am capable of being. But I have also a mission to others outside of us, who will not come into the Saviour's fold unless they are sought out and approached in the spirit of him who said, "I came not to call the righteous, but sinners to repentance." In going to the afflicted, the wretched, the irreligious and the sinning, I cannot but strongly feel the awful truth of the words,



"As the man is, so is his strength." I pray that my "faith fail not;" for I am convinced that it is only by having faith in God, in Christ, in human nature, and in the ultimate triumph of truth and holiness, that I can justly hope ever to be the means of strengthening my brethren.

The 262nd hymn was then sung.

Rev. F. BISHOP then delivered the charge to the young minister. After a few remarks on the nature and objects of the service, he went on to speak of the office of the Christian Missionary and the qualifications it demands. The highest aim in life was to act on the human soul and bring out the divine in humanity, both in ourselves and others. All men were bound to help on this work. But the Christian missionary gave his life to it, and was required ever to be labouring for it, looking only to the needs of man as man, and not regarding the boundary-lines of sect or party. To succeed in this work, he must of course be a man of practical religious character himself. As a teacher of virtue and truth, he must aim to be himself true and virtuous, or his best-devised schemes would be powerless for good. But it was not enough that he should be upright and true; as a missionary of the Cross he should be a man of piety and devoutness. Morality and religion are not identical. Neither can be properly developed or attain to its true proportions without the other, but they are distinct; and the Christian missionary should not only be upright and just, but devout, given to prayer, full of the Holy Spirit and faith. Without this religious life in himself, he would never be able to quicken religious life in others. He should also possess a vigorous and enlightened mind. This was an important qualification in the present age. It was a pernicious mistake to suppose that the missionary field affords no scope for the exercise of the gifts of the mind. Through the activity of the press, knowledge was now being diffused through all ranks and classes; and if the Christian missionary would be thoroughly furnished for his work, prepared to avail himself of all opportunities, and to meet the wants of the ever-varying cases that would come before him, he would need a robust, wakeful and well-stored mind, as well as a heart imbued with the spirit of piety and faith. He would therefore exhort his young friend and brother not to imagine that he could dispense with study. The human heart would indeed have to be his chief book. The wants and woes, the sins and sorrows of humanity, would continually exercise both mind and feeling, and task his intellectual powers, even as they would

move his sympathies. But he must not lay aside his other books, and he would urge upon him scrupulously to reserve, as far as possible, a definite portion of every day for the cultivation of his own mind by systematic and persevering study. It was needful, too, that the Christian missionary should have faith in the efficacy of the gospel message upon the human heart, even in its darkest and most depraved conditions. Without this he would lack the warmth, the energy, the perseverance, the living force, upon which, under God, success depends. And he must proclaim the gospel, and not a mere system of ethics. If he wished to reach the hearts of the struggling, toiling people in that crowded city, and to sanctify their daily life by divine hopes and aims, it would not be enough to dwell on the beauty and advantages of Christian morality. This was well in its place. But the soul needed something more. It needed the gospel in all its fulness and power. It needed to have its fetters struck off, and its burden—the burden of sin—removed, that it may mount up heavenward like the eagle, that it may run and not be weary, that it may walk and not faint. Let him publish then in all his walks the tidings of pardon and salvation, the infinite mercy of God, and the free salvation offered through Christ the Saviour. "Shrink not, my brother," continued Mr. Bishop, "from letting it be seen that your grand and leading object is to go forth with the gospel message of peace and pardon. Be not turned aside from this purpose. Let not your standard be dragged down. Keep it *up*, and keep it ever before you, and be continually pressing towards it. Do not, from any over-delicacy of feeling, wait to be asked in your visits to the sick to read the words of Holy Writ or lift up the voice of prayer. If you do, you will often cause disappointment and surprise, and miss many a blessed opportunity of doing your Master's work. Whilst you will be timidly waiting for the afflicted one to ask this aid of you, the latter will be timidly looking and hoping and longing sometimes for you to offer it, and wondering too at your apparent hesitancy. Shew yourself, then, as I doubt not you will on all such occasions really be, ready and anxious to go with the sorrowing and the suffering to the Source of all strength and consolation; and hesitate not to *speak* as confidently as you feel of the all-sufficiency of the gospel faith for every sorrow, need, trial and difficulty of the human heart." Mr. Bishop proceeded to point out some of the opportunities that the missionary work presented, and to shew how the

qualifications he had spoken of would be called into exercise in dealing with families suffering from disease or accident or want of work ; with young men away from home and friends ; with widows struggling nobly to support their children and bear up under their sorrows ; with strong men paralyzed by the shocks of trade ; with the unworthy, the deceptive and the sinful ; with the sick and the dying. In such a work, ease must not be expected. What an eminent man once said of the ministry generally, when he declared that he did not envy a clergyman's life as an easy life, nor did he envy the clergyman who could make it an easy one, might be most emphatically said of the Ministry to the Poor. But though the missionary must not look for ease, he would, if faithful, be cheered amid all his disappointments with rich rewards ; his fainting spirit would be often revived by the voice of human gratitude ; and above all he would often be permitted to see and feel that his work was one bearing the stamp of heavenly blessing and approval.

After the charge, the Rev. W. GASKELL, M.A., delivered an address to the congregation, from Psalm cxli. 8, "Leave not my soul destitute." After remarking that there are various kinds of destitution, and pointing out their relations to each other, he said that, in his view, the worst kind of all is that of the soul—a destitution of the light and guidance, the strength and peace, which religion supplies. He then proceeded to illustrate this in the case of the rich and powerful, and shewed the need in which they stood of its help. But if it was so with them, who had so many external means of support in their hours of temptation and trial, how much more so with the poor, who were destitute of such means ! After dwelling on the differences which a genuine spirit of religion would make to them in seasons of difficulty and perplexity, in the tone and temper of their homes, and in times of bereavement and sorrow, he made a special application of what he had said to parents, and urgently called upon them, by their love to their children and their regard both to their present and future welfare, not to leave their souls destitute. In order to make them religious, they must be religious themselves. They must not neglect the means of cultivating the spirit of piety in their own hearts, as unhappily so many of the working classes did. He admitted that, in the ordinary ministrations of the gospel, there had been some things which were calculated to repel the poor, and that they were not generally adapted to their wants ; but in that place they had

their necessities specially in view, and in the friend who was to minister stately there, he knew they would have one to whom they might freely go for advice in every season of difficulty, and sympathy in every time of sorrow—whose experience of the needs of the poor would teach him how to meet them, and who would be ready and glad to shed over their path every comforting beam of heavenly light that he could. He concluded by earnestly calling upon them to gather round this friend, and unite earnestly with him in striving to make that house of prayer a centre of holy influences to themselves and their children.

The 504th hymn was sung, and then the Rev. W. Gaskell concluded with prayer.

#### KENT AND SUSSEX UNITARIAN ASSOCIATION.

The forty-sixth anniversary of the Kent and Sussex Unitarian Christian Association was held at Tenterden on Wednesday, July 14, 1858. The Rev. R. E. B. Maclellan, of Maidstone, read the Scriptures ; the Rev. H. Black, of the Mill-Yard meeting-house, London, offered up the general prayer ; and the Rev. H. Ierson, of Carter Lane, London, preached from 1 Cor. i. 24. It was an impressive and deeply interesting discourse, in which the speaker gave his own religious experience, and shewed how needful was the religion of Christ, as set forth in the Scriptures, for man's intellectual guidance, as the enlightener of conscience, and, through the example of its Founder, the influence that was to guide and cheer and elevate man's life. The speaker expressed himself with the solemn earnestness of one who felt that the important charge was placed upon him of making what he had gone through useful to others, by inducing them to hold fast by the great leading truths of the oneness of God, and of his true paternal character, as unfolded in the Christian Scriptures.

After divine service, about fifty of the members of the Association, ladies and gentlemen, dined together at the Court Hall. The Rev. J. Briggs, minister of Bessel's Green, but now resident at Tenterden, was called to the chair. After having proposed the Queen and the old standing toast, "Civil and Religious Liberty," in connection with the sentiment of "Increasing usefulness to the Kent and Sussex Unitarian Christian Association," he called upon the Rev. R. E. B. Maclellan to read the report. In introducing this topic, the Chairman stated that he should be discouraged with the prospects of Unitarian Christianity if he were to

be influenced by the tone of some articles lately published in our body. His own observation of what was going on in the Christian world led him more to rejoice over accessions, than to mourn over defections; to think more of the gradual approach of large bodies to the views we have long been placing before the world, than to grieve over defections with which *Unitarianism* had nothing to do; for they occur also amongst the orthodox Nonconformists, and in many cases, at least, are referable to other motives than the desire to become acquainted with the Christianity of the gospel.

Rev. R. E. B. MACLELLAN most heartily concurred in these observations of the Chairman. The report which he read shewed that the Unitarian societies in the counties of Kent and Sussex were much in the same state as last year; that at Maidstone, on the opening of the cemetery there, the Unitarians of that town had successfully asserted their claim to be acknowledged as members of Christ's church universal: to their minister was conceded, though not without opposition, the right to take part in the opening religious services of the new burial-ground near that town.

We regret that our limits forbid us more than to hint at the cheering views which the report of the Secretary encouraged us to entertain of the substantial progress which the important truths and principles we have long maintained are making in other bodies, particularly amongst thinking and intellectual men, both in the Church and out of it. These views at first are shared but by few, but by degrees they descend and become the patrimony of the people. A current of free thought has set in which cannot be checked. We may regret as yet that it is not attended with more open profession. But we must have patience. The seed is sown and germinating, and in due time will produce a harvest; and already some of the first fruits have been gathered in. The ministers are in advance of the laity. Were they to say openly what they say in private, great would be the outcry of heresy; and even amongst the laity there is an increasing tendency to reject any doctrine which is opposed to the great cardinal truths which they know that Christ taught—God is a Father—God is love.

The CHAIRMAN next gave, "Our Preacher, the Rev. H. IERSON, with thanks for his sermon," which he could not better describe than that it was timely, and one well calculated to do them good.

In returning thanks, Mr. IERSON said that he had been long desirous to become

acquainted with the Unitarians of the country; that this was his first visit amongst them; and he must be allowed to congratulate them upon the earnestness and harmony which, coming amongst them as a stranger, it was his happiness to witness. And he the more rejoiced at this, as a happy contrast to his past late experience. When invited to preach their annual sermon, he was in some difficulty what subject to select on which to address them. He thought the time was gone by when Unitarians should meet to congratulate themselves on the special light and knowledge which they possessed. The time was when such topics were suitable and appropriate. Both we and others now better understand our mutual position. Different classes of religionists are coming more and more to understand that they can receive as well as communicate light. He had endeavoured to shew that the religion of Christ, the historical religion of Christ, as distinguished from speculation, philosophy, science, and sentiment, met the very wants of the age; and it had been his object to shew that the manifestation of God in Christ, far beyond any human system of wisdom, met all man's wants—those of the intellect, the life and the conscience; and that the views held by Unitarians, as setting forth clearly and distinctly before men the oneness and the fatherly goodness of God, entailed on them a great responsibility—called on them to make known their views; not to think others narrow-minded and bigoted for not receiving them; for few comparatively knew what they were. He himself had attained to years of discretion, at all events to ripeness of years, with no other idea of Unitarians than that they entertained some out-of-the-way and not very safe views of the religion of Christ. He thought also that the friends whom he should meet on this occasion would not be sorry through his experience to be strengthened in the resolution to continue to be united by the bond of fixed and stable principles and earnest convictions, rather than to base their prosperity as a community on the talents, opinions or eloquence of an individual. Another important lesson which he had learned, and which he would deeply impress on them, was the absolute necessity of basing Christian morality on Christian religiousness. Frequently, at least, it happened that the more men departed from Christ as a Teacher sent from God, the ties between the holier, the higher, the less selfish, became relaxed; material influences laid stronger and stronger hold on them, and they became less capable of noble thought and self-denying effort.



Whatever exceptions there may be, he was constrained to declare, that experience, not unmingled with trial, had led him to the conviction that morality and self-denying benevolence needed the foundation of a religious faith and the sanctions of the gospel.

Rev. J. BRIGGS, of Dover, responded to the sentiment of "The General Baptists of Kent." He remarked, it was well known that they had furnished some of the earliest confessors to the Unitarian faith, and that in the present day there were none more earnest to maintain in its unadulterated simplicity the great truth of the Old Testament and the New Testament, that God is one.

The CHAIRMAN, after alluding to the faithful ministry of the Rev. L. Holden in this place, and the pains he took to bring up the young in the principles which he valued, called up one well acquainted with the past to speak to the sentiment—"May the faithful labours of those who have gone before us, and their enduring results, encourage us their descendants to be faithful to truth, freedom and religion."

Rev. H. BLACK, long the custodian of many of the most ancient and important records of the kingdom, and who has devoted much attention to the revision of the sacred Scriptures, replied to this sentiment. He could not, he said, boast of the pedigree of some in that room, nor reckon among his distant forefathers those who in times of difficulty had advocated the cause of religious freedom. Only in a spiritual sense could he regard such as his fathers. History, he remarked, is full of noble and impressive examples, and sets before us many worthy leaders in the cause of truth and freedom and fidelity to conscience. "I am sure such as have such a pious ancestry will duly value their privilege, by seeking usefulness and honour in treading in the footsteps of their fathers. Though my own father was a Scotch Presbyterian, and my mother an English Churchwoman, my earliest religious impressions have been formed amongst the Particular Baptists: circumstances connected with pursuits in which I took an interest, first led to my escape from the bonds of Calvinism. I have gone through much of the same experience as the preacher of the day, whom I have known from childhood. In consequence of some investigations which I had to make in the libraries at Oxford, I came into contact with men of the Low, the High and the Broad Church, and I owe it to the late Bishop of Chichester that I got free from the last fetter of Calvinism. I have learnt by the struggles they have cost me, to

value the principles and views in which I now find peace. May you who have had the greater privilege of possessing them from your earliest days, and in seeing their worth exemplified in those who have gone before you, value them as they deserve!" In a long address, which he was so well qualified to enrich with valuable matter, Mr. Black deeply interested his hearers. He mentioned the fact, probably known to few, that the remains of the confessor, Edward Elwall, enriched the burial-ground connected with the place of worship in which he officiated, that of the Seventh-day Baptists, in Mill Yard, Goodman's Fields. At the time of his trial at Stafford, he had been for years a member of the society worshipping there. He thought that said great things for the predecessors of his people; for at that time, and with Elwall's heretical views—as his scriptural Christianity was then deemed—not one in a thousand of the religious bodies of that time would have admitted him to their communion.

The CHAIRMAN then proposed, "The fourth and fifth Estates of the Realm—the Press and the Pulpit." He could not do better than place those two important powers and interests in the hands of the Rev. T. B. W. Briggs, who was closely connected with them both.

Mr. THOMAS BRIGGS, in a brief and energetic speech, glanced at the blessings which the community enjoyed through printing and preaching. He alluded to the advance made by liberal principles in Dover, as evinced by raising Dissenters and Unitarians to civic dignities. In speaking of the duties of the preacher, he remarked that the pulpit was only one out of many spheres of his usefulness. The training of the young was an important part of his work. He had had for some time a Bible class; he had occasionally set some of the members to write a theme on some passage of Scripture, and occasionally a prayer; and he had by him very many papers of great excellence, both as to sentiment and language, and which clearly proved the strong interest which the young take in such pursuits. Tastes and habits of this nature are often lasting, but they require cultivation.

On being called upon to respond to the topic, "The manifold Revelations of God's Truth," Mr. IERSON—though he professed not to make a speech on the topic—threw out many beautiful and suggestive thoughts on the subject.

The CHAIRMAN, after having wished success to the labours of the Rev. E. Talbot at Tenterden, trusted he would say a few words "on the Church of the Future."

MR. TALBOT began by observing that most men had their ideals on topics in which they felt a deep interest. Some called these bright fancies crotchets. For his own part, he did not think much of a man who had not some sort of crotchet or another. His Church of the Future, however, had nothing to do with the Church of England. The Establishment of this country was too little for his future church, and the idea of being connected with it in any way, would rather puzzle and mystify some of us, and lead us into very false positions, considering our antecedents. As it was, he had rather be as he was—a Presbyterian Unitarian minister—than the Archbishop of Canterbury himself; for if he were in his place, he should, mentally speaking, feel himself too much elbowed, and scarcely have breathing-room for a full and free thought. The church of the future, in his opinion, ought to be a good deal like the church of the past. It should be free, like the church in the apostolic times, with a good many open questions, yet with a few grave facts universally admitted, or nearly so; the only heresy, however, to be an unholy life. But in proportion as the church was free with regard to man, it was only that each member should feel more solemnly his responsibility before God; and that, too, in the pulpit. The lecture-room and the press generally would be sufficient for matters of doubtful disputation; nor even from the pulpit itself should anything be excluded which a man's conscientious convictions told him ought to be there propounded. But as a rule for a man's own guidance, opinions in the making—one thing to-day, another to-morrow—should not there for the first time see the light. The reason for this will appear more clearly when we consider that a church ought to be an assembly of believers, for the cultivation of devotional feeling, for seeking comfort in trouble and defence in temptation. As Christians, no doubt the members of the future church will seek intellectual enlightenment and soundness of mind; but there are times and places for all things: there is the school for scholars, and the temple for worshippers; and scholar and worshiper will better do their duty for doing it in the right time and place. In that church of the future, all those influences which God has given to exercise our love to Him, and raise our thoughts to Him—music, architecture, the storied window, the painter's art—will be present, where the worshippers have the means of making their house of prayer an outward sign of inward and heavenly graces; but where they have not the means, and the inward

feeling exists, the old church, the primitive church, the spiritual pattern of the new, will teach the Christian of the future to worship with acceptance in the large upper room. In this future church there will be provision for the regular and stated reading and expounding of the Scriptures. The passing years and its services will enable old and young to follow the great deliverer from Bethlehem to Calvary; the great facts of God's dealings with men will be familiar from childhood. And there will be instruction for the young on the history and verities of our faith. The foundations of this church, without waiting for any great event, we may all begin to lay. For myself, I rejoice that there are various phases of thought amongst us; but these are not different schools, but different forms in the same school,—catechumens in various states of progress. If you want a name for this church, call it that of the Unitarian Catholics, and let our mutual charity and forbearance amongst ourselves now, prove that we are worthy to draw into our communion those multitudes that are to constitute the church of the future. I cannot limit my view of the church of the future to any modification of any national church; none such possesses wide enough foundations. Surely the time is drawing near when the members of the apostolic faith shall meet to lay the foundations of this real and visible, and not imaginary, church only; when there shall be a congress of the Unitarians of Transylvania, and of Poland too, and of Germany, and of France, and of Switzerland and America, and, if there be any remnants left, of the Unitarians of Italy also, and of Great Britain and Ireland, and the far-spread colonies of that empire, to state before the world the great truths which, though dwelling far apart, they have endeavoured to maintain pure from all mixtures of heathenism and vain philosophy. Such a conference could not be without its influence on the republic of Christianity. And a form of worship drawn up by those thus assembled, not for imposition, but for voluntary adoption, derived from the rich treasury of ancient liturgies and services, would be a means of strengthening our own faith, and enable us without controversy to make known to the world what were the views we held.

Rev. J. O. SQUIER, in a very admirable address, spoke to the sentiment—"May the Missionary spirit of the Primitive Church be revived amongst those who acknowledge the Father as the only true God, and Jesus Christ whom He has sent."

Amongst the visitors was the Rev. Mr. Haddy, the Wesleyan minister: his health,

with our wishes for his usefulness in Ten-terden, was proposed by the Chairman. He briefly returned thanks, and expressed his gratification at much that he had heard, though of course there was much with which he could not agree.

After thanks had been proposed to the Chairman, the assembled friends broke up, much gratified with the pleasant afternoon they had spent together.

#### PRESBYTERIAN COLLEGE, CARMARTHEN.

The annual examination of the students at this College commenced on Tuesday, the 29th June, and continued for four days. The examiners were the deputation from the Presbyterian Board (Revds. H. Solly, Thomas L. Marshall, and James C. Lawrence, Esq.), the Revds. Edward Higginson, of Swansea, and Dr. Davison, of Dudley, who had been invited by the Board to attend and take part in the examination, and the Rev. John B. Jones, of Bridgend, who gave his valuable assistance in the Hebrew and Mathematical departments. The proceedings on the first day commenced by the examination of the senior classes, *vivâ voce*, in Tacitus (*Annals*), Homer (*Odyssey*), Horace (*Odes* and *Satires*), Herodotus (*Lib. iii.*); and in the afternoon, Terence (*Andria*), Xenophon (*Anabasis*), Euripides (*Medea*), Homer (*Iliad i.*). An examination by written questions was going on in the library all day in Hebrew and Natural Philosophy. On Wednesday morning, the students were examined in Ecclesiastical History (junior class), Moral Philosophy, Natural Theology, German (junior), Jahn's Antiquities, Mental Philosophy and Logic. In the afternoon, in Cicero (*de Senectute* and *Pro Archia*), Sallust (*Jugurtha* and *Cataline*), and Xenophon (*Memorabilia*). On Thursday, the proceedings were resumed at nine a.m. as usual, by the examination of the senior classes in Ecclesiastical History, Justin Martyr (*Apolog. Prima*), German, Rhetoric, and Maurice's History of Philosophy; the afternoon was occupied by an examination in Biblical History, Geography and Antiquities (for which special Prizes had been offered by Samuel Sharpe, Esq., of London), by the junior, Greek Testament, Geography, and the History of Civilization. On Friday, the proceedings commenced with the reading of answers to questions on the Prelections of the Theological Tutor, and the examination terminated with the Epistle to the Romans in Greek. In addition to the *vivâ voce* examination above mentioned, examinations by written papers were carried on every day in the different subjects to which

the attention of each class had been directed during the session. In all the subjects of the *vivâ voce* examination, the examiners took more or less part; the examination for the Sharpe Prizes being, however, specially conducted by Mr. Higginson, who had been requested by the deputation to undertake that portion of the duty. This was a voluntary examination, and was especially interesting, partly from the very efficient mode in which it was conducted, and partly from the answering of the students, which was of a nature to do credit to themselves and to the Institution. In other respects also, though some portions of the Theological examination were not so satisfactory as they might have been, the examination as a whole was considered as good as usual.

Immediately after the close of the examination, two sermons were preached by the two senior students, Mr. Thomas Davies and Mr. John Oliver. Both sermons were extremely good, being distinguished by lucidity of arrangement, correctness of diction and aptness of illustration, and the delivery and action were also good. Upon this followed the distribution of Prizes. First, the Loyd Prizes were distributed by the Chairman, Mr. Solly. The successful competitors for these were the following:

Senior class: first Prize, Mr. Thomas Davies; second Prize, Mr. John Oliver. Second class: first Prize, Mr. Rees Jones, second Prize, Mr. J. Lloyd James. Third class: first Prize, Mr. D. Edward Edwards; second Prize, Mr. John Smith. Fourth class: first Prize (divided), Mr. D. L. Davies, Mr. David Oliver, equal.

Here Mr. Higginson was called upon by the Chairman to announce his award in reference to the Sharpe Prizes. After speaking very highly of the manner all had answered, and specially referring to one or two of the unsuccessful candidates, Mr. Higginson awarded the first Prize of £6 to Mr. D. Edward Edwards, and the second of £4 to Mr. John Oliver.

Dr. Davison then announced the awards in the case of Dr. Lloyd's Prizes for Greek and Roman History,—that for Greek to Mr. Frederick Thomas Roberts, and that for Roman to Mr. D. Edward Edwards.

Books were as usual presented to all the students as tokens of the satisfaction of the deputation and the examiners at their general conduct and progress; and the names of the following especially were honourably mentioned: Messrs. Stephen Davies, Arthur Evans, W. Hughes, W. Rees, Jonathan Davies, Jonah Evans, John Davies (sen.) and John Davies (jun.).

The Chairman, the Rev. H. Solly, then



addressed the students in a most feeling and efficient manner. He particularly called their attention to the consideration of the important duties for which they were preparing themselves, and impressed on their minds the care and attention which it behoved them to bestow upon their intellectual, moral and spiritual improvement, during their College course. The young men were also addressed by the Rev. Mr. Marshall and Mr. Lawrence, and by the Rev. W. Lewis, late of Glas-tonbury, an old student of the College. The proceedings terminated with prayer by the Rev. H. Jones, of Lammas Street, Carmarthen.

On Thursday evening, the deputation invited the visitors and friends to dinner, at the Ivy Bush Hotel, where the Rev. H. Solly presided, and James C. Lawrence, Esq., occupied the vice-chair. Among the toasts and sentiments proposed, reference was made to the late Secretary of the Board, the Rev. D. Davison, whose services to this College have been so important, and the value of which services seemed to be fully recognized and appreciated by all present. Several other friends, absent and present, were remembered, and a very agreeable evening was passed. Special reference was made to Mr. Solly's approaching change of residence, which, it was feared, would prevent his future attendance on these occasions, and warm wishes for his happiness and prosperity in his new sphere were expressed and cordially received.

SUNDERLAND—FAREWELL SOCIAL MEETING  
WITH THE REV. ROBERT SPEARS.

Mr. Spears having accepted the unanimous invitation of the congregation of Protestant Dissenters at Stockton-on-Tees to become their minister, the members of the society at Sunderland were anxious to testify the estimation and regard in which he was held by them for his indefatigable and disinterested labours by assembling together in the chapel to take public leave of him. A numerous company gathered on June 30, and were joined by friends from Newcastle, Gateshead, Chirtan, Eighton Banks, &c. The Rev. George Harris presided. Prayer and hymns began and closed the repast. The Chairman having opened the proceedings of the meeting by sketching the history of their connection with Mr. Spears, detailing his many labours and sacrifices in the avowal and dissemination of Christian truth, regretting their great loss by his removal, which was only alleviated by the thought that it would be gain to Stockton, called up Mr. John

Dixon, who proposed an admirably drawn-up congregational address to Mr. Spears, and accompanied the proposal with many excellent and well-timed observations on the duties devolving on the people in this emergency. Mr. Brown having seconded the proposal in some pithy and earnest remarks, the Chairman put it for the adoption of the meeting, and universal acclamation sealed it as with one response. Mr. D. Cairns, on behalf of the congregation, then presented Mr. Spears with several volumes of excellent and useful Books, as also a Gold Watch and Guard-chain. In doing so, he gave expression to the earnest good wishes of himself and friends for the future welfare and happiness of their minister in his new sphere of Christian usefulness. Mr. Simpson, of Chirtan, one of the earliest trustees and friends of the congregation, heartily coincided in approbation of their gifts and respect to Mr. Spears. The reply by Mr. Spears was uttered with much earnestness and power, and was fraught with wise monition and useful counsel. The Christian and hopeful spirit which pervaded it was most interesting and impressive. A hymn being sung, the Chairman spoke of the great regret of many friends on having been unable to accompany him to the meeting, but who joined in cordial feelings of respect to Mr. Spears, and united in wishing him every blessing. The Committee of the North-of-England Unitarian Christian Association had unanimously voted resolutions to record their testimony as to his labours and usefulness, and, joined by friends at Newcastle, Gateshead, Barnard Castle, Darlington, Chirtan, Blaxdon Burn and Arkin-dale, had pleasure in presenting through him these resolutions, inscribed on vellum, bound in purple silk, with twenty-six volumes of Priestley's Theological and Miscellaneous Works, Rutt's edition; a handsomely embroidered Purse, containing the contributions of the various friends who had joined the Committee in their testimonial of Mr. Spears' Christian worth and usefulness. There was much manifestation of feeling throughout the proceedings, and the heart-response of Mr. Spears was touching and emphatic. Another hymn having been sung, the Chairman spoke of the vicissitudes of human life, and communicated the intelligence he had that day received of the departure to the holier and higher world of a most valued friend, Mr. William Davison, of Alnwick. Full of years and honour, he had passed to his reward. A resolution of respect and regard to his character was adopted, on the motion of Rev. R. Spears, seconded by Mr. D. Cairns. Thanks were proffered to those

friends in Newcastle, Gateshead and Sunderland, who had kindly promised their aid in supplying the pulpit till the services of a resident minister could be obtained, and Mr. Harnsby made an excellent rejoinder. The ladies were thanked for their kindness in providing the repast, and the Chairman for his presidency and untiring labours on behalf of the congregation. Mr. Harris having replied, gave out the closing hymn, and with prayer and benediction concluded this truly interesting and harmonious Christian gathering.

LIST OF PREACHERS AND THEIR SUBJECTS  
AT CLEATOR.

1858. July 25, Rev. John Wright, B.A., Bury—Morning: The Good Tree bears Good Fruit (Matt. xii. 33). Afternoon: The Providence of God (Eccles. xi. 1).

Aug. 29, Rev. Henry Green, A.M., Knutsford—Morning: The Blessings of enlightened Religion a ground of constant Thanksgiving (1 Peter ii. 9). Afternoon: The faithful discharge of Parental Duty—its good influence upon Children (2 Tim. i. 5).

Sept. 26, Rev. C. W. Robberds, Oldham—Morning: Christ's Invitation (Matt. xi. 28). Afternoon: The Saving Influence of Hope (Rom. viii. 24, pt.).

Oct. 31, Rev. J. H. Hutton, Manchester—Morning: Patient Trust in God for the issues of Righteousness and the unfolding of His Truth (Prov. xxxvii. 3, 4, 5, 7). Afternoon: Religious Fear, and Love, and Power, and Health (2 Tim. i. 7).

Nov. 28, Rev. J. Pantan Ham, Manchester—Morning: Personal Obedience the Evidence of the Truth and the Title to Salvation (Rev. xxii. 14). Afternoon:

Christianity the Doctrine and Ministry of the Spirit (1 Thess. v. 19).

Dec. 26, Rev. S. Alfred Steinthal, Liverpool—Morning: Jesus Christ the Saviour (Acts v. 30, 31)—Sacrament—Afternoon: The Discipline of Sorrow (Acts xiv. 22).

1859. Jan. 30, Rev. John H. Thom, Liverpool—Morning and Afternoon.

Feb. 27, Rev. Franklin Baker, A.M., Bolton—Morning: Salvation offered not to a few but to all (Luke xiii. 23). Afternoon: Careful and extended Instruction the remedy for many of the Evils of Society (Jer. xxxi. 12).

March 27, Rev. Charles Beard, B.A., Hyde—Morning: The One Wicked Spirit cast out, the Seven return (Matt. xii. 43, 45). Afternoon: Born in the Church (Ephes. ii. 19).

April 24, Rev. W. H. Channing, Liverpool—Morning: The Fatherhood of God (1 John i. 3). Afternoon: The Family of the Children of God (Ephes. iii. 15).

May 29, Rev. J. Ashton, Stockport—Morning: On the shewing of our Faith (James ii. 18). Afternoon: Charity indestructibly of the Essence of the Gospel (1 Cor. xiii. 8).

June 26, Rev. John Robberds, Liverpool—Morning: The Lilies of the Field (Matt. vi. 28, pt. 29). Afternoon: Secret Faults (Psalm xix. 12, 13).

Morning service at 10. 45. Afternoon service at 3 o'clock.

The Rev. MAXWELL DAVIDSON, founder of the Unitarian church at Melbourne, Australia, has accepted an invitation to become pastor of the Unitarian congregation at Wareham, Dorsetshire.

## OBITUARY.

May 15, at York, very suddenly, aged 68 years, Mr. ABRAHAM STANSFIELD, an old, zealous and respected member of the Unitarian congregation in that city. A native of Cawood, near Selby, he was in early life connected with the Baptist congregations there and at York, and continued to be an active member of the latter until it was merged in the St. Saviourgate congregation under the ministry of the revered Charles Wellbeloved. Whilst bringing up a large family, and engaged daily in active business pursuits, Mr. Stansfield found time to take a conspicuous part in the political affairs of the city in which he

resided, and was ever ready to engage in those struggles for civil and religious liberty which have won for the present generation many of the privileges they enjoy, but which entailed on those who took part in them an amount of obloquy and persecution of which we, the successors and representatives of those men, have had no experience, and for their endurance of which, therefore, we do not perhaps always feel sufficiently grateful to them. May the recollections awakened by the death of such zealous friends of liberal Christianity as the late Mr. Stansfield stimulate us not only to enter into, but



to carry forward, the labours in which they engaged at so much sacrifice to themselves and with so much advantage to us!

W. ROWLAND, ESQ., M.D.

The following address was delivered by the Rev. E. Higginson, minister of the Unitarian church, Swansea, at the funeral of the late Dr. ROWLAND, on Monday, May 31, at the new cemetery.

To the solemn words of Scripture, which are appropriate to the event of death and to the blessed Christian hope in death, it is impossible not to add, at this moment, some words expressive of special feeling, in accord with the wide-spread sense of bereavement caused by the sad event which brings us hither. It is not indeed my custom, brethren, to pronounce funeral panegyrics. The privacy of a good man's life is not to be invaded, even when that life is transferred to immortality. The details of the sick chamber, and the experiences of declining strength and consciously or unconsciously approaching death, are sacred to family and friendship. It is a false and low religious taste—often a merely sectarian one—which blazons these things to the world. Let not the stranger intermeddle with the private joys or sorrows of the living or the dead. But when the life has been an eminent public service and blessing, then death must be a public sorrow. Nor can the sensitiveness of family and friendship refuse the offered sympathies of this wide community, who express in every way and on all hands their sense of loss and their sentiment of esteem. Perhaps in this assembly there is scarcely one who has not, either personally or in the person of some one near and dear, had cause to bless the skill and care, joined with the ever-accompanying gentleness, kindness, tenderness, of him whom now we may see no more. O! truly, a noble work is that to which the medical practitioner is devoted! Fit work to occupy, to develop, to task to the utmost, and to reward with the purest satisfactions, the highest faculties of the mind; and giving scope for the exercise of the finest and most generous traits of character! His study is the Human Frame—that masterpiece of the Divine works, so “fearfully and wonderfully made,” the knowledge of which should of itself suffice to make a man devout and benevolent. To this study all other sciences bring their rich tribute. There is no department of knowledge, by knowing which the medical man is not rendered the more competent to his professional work. Not natural or physical science only is needed, but mental and

moral too; for he administers not to mere mechanical injuries and disturbances of the vital chemistry, but also to the sensitive mind, which is acted upon by bodily disease or reacts upon it. The real physician had need therefore be, in some sort, physician to the soul also—not in technical, creed-loving and priestly administrations, (I mean nothing of that kind,) but something more genuine and better far—in manly and Christian sympathy and piety. Knowledge, discernment, skill and delicacy of feeling, combined in fullest degrees, must belong to every one who is worthy of that noble profession. In what are called medical ethics, the special morals of professional conduct, the finest exercises and the sharpest tests of character occur. So delicate and confidential is the position which he holds, at one time towards his patients, at another towards his brethren of the profession, that his possession or want of the highest qualities of the man, the gentleman, the scholar and the Christian, is here infallibly shewn. And when he is thus qualified, what a field of honourable usefulness is his! What work more generous and devoted is it given to man to fulfil? Every success on his part is a benefit to a fellow-creature. It is a benevolent triumph more than a personal one. To be the means of preserving or restoring that prime blessing, health, and mitigating (when it is beyond the power of man to remove) the sufferings of disease, must give to a benevolent and sensitive mind, one would think, a conscious happiness of the very highest order. To do of free bounty for the poor, that which the richest cannot adequately requite from their abundant wealth, must give to a good and devoted man, one would think, something like the blessed consciousness of Him who, with supernatural powers and unerring word, “took away the infirmities and bore off the diseases” of his fellow-men. And the good physician blesses God, in his true heart of thankfulness, for the beneficent power which he is permitted thus to exert. Often indeed is he feelingly reminded, by experience of various kinds, that “he has this treasure” (as an apostle expressed himself when speaking of his treasure of Christian faith) “in earthen vessels,” and that “the excellency of the power is of God and not from himself.” He feels this when symptoms refuse to yield to well-chosen remedies. He feels it when obscure disease eludes his penetration. He feels it with religious joy and thankfulness when a critical case, anxiously watched and tended, long hanging in doubt between life and death, has passed its crisis safely, and warrants his speaking with renewed



hope to the anxiously-inquiring relatives. He feels it in his own person, when the oppressive labours of his professional life—and its anxieties perhaps yet more—scarcely permit him to take care of his own imperilled health, in his care for that of others. He feels it when on his own bed of sickness his very knowledge and skill are unfavourable to his own recovery, by preventing that quiet passiveness and unconsciousness under the operation of remedies, which has been his best help often in administering to others; and sadly realizing the maxim that the medical man may be, as regards his prospect of recovery, the worst patient. He knows too much to be blind to the probable or possible result. He sees with prophetic licence what unprofessional ignorance would hide from another, at least till later; and needs not to be told, except in rare cases, when the Author of his being is calling him away. With intellect clear, he sets his earthly house in order; and with heart trustful and devout, he looks to the heavenly mansions opening upon his view. The real physician, if he is a real Christian, may teach us rational, while cheerful, views of the religion which befits the room of sickness and the bed of death. He has never wished to see in those whose bed-side he attends, nor does he believe he experiences in himself, any unnatural or preternatural spiritual emotions. He would set them down to bodily disease rather than spiritual health. His scientific habits of thought and his large observation of the influence of disease and suffering upon both body and mind, authorize him, above all men, to protest with a voice of mercy and of power, against a mode of bedside administration and forced experiences, too prevalent, which is no more honourable to religion than it is true to human nature in its depth and sincerity. He, more than any other man, should be competent to speak seriously and wisely, religiously at once and philosophically, of the powers and needs of the human spirit under the influence of pain and disease of body. He, if any man, should reconcile in his own mind and character religion and science, redeeming the one from the charge of folly, and the other from that of undevoutness. He surely, if any man, is qualified to estimate the true value and essential religiousness of human life, admitted as he is to the confidences of sorrow and the trials of sickness, and having the opportunity to observe human character in its most sacred privacy. Nor, I believe, does any benevolent and devout man fail to derive from such intercourses with the sick and sorrowing, a deeper respect for human

nature, a higher estimate of its virtues, a tender reverence for its sorrows, and a participation in its heavenward faith.—In proportion as we estimate the medical profession highly, must we lament the premature loss of one who greatly adorned it. We can ill indeed spare him! Every social circle is in deep sorrow for his loss—not only that circle, affectionate and large, of family and life-long friends, who knew him best to love him most, but the larger circle of his patients, who always found him a friend; and that of his professional brethren, who found him a most faithful brother; and the circle of literary and scientific, and generally well-informed men, among whom he held high rank; nor least, that of the church with which he worshipped, with heart and soul and mind perfectly consenting. But it is not for us to know the times or the seasons which the Father hath put in his own power. To His will, however mysterious, however trying, we bow in faith.

Go to the grave, in all thy glorious prime!  
In full maturity of zeal and power!  
A Christian cannot die before his time;  
The Lord's appointment is the servant's hour.

Go to the grave; at noon from labour cease;  
Rest on thy sheaves, thy harvest-task is done.  
Come from the heart of battle, and in peace,  
Soldier, go home; with thee the fight is won.

Go to the grave!—No, take thy seat above;  
Be thy pure spirit present with the Lord,  
Where thou, for faith and hope, hast perfect love,  
And open vision for the written word.

June 12, Mr. ARCHIBALD ELLIOTT, of Barnard Castle, father of Rev. W. Elliott, of Doncaster. He was energetic, useful and pious, sometimes acting, and not without acceptance, as a lay-preacher amongst the Unitarians. He was also an earnest advocate of temperance.

June 19, at Tenterden, ELIZABETH BLACKMORE RIDDELL, aged 54 years, after a long and trying illness, borne with much fortitude and patient resignation. Miss Riddell was the granddaughter of the late Thomas Blackmore, Esq., of Pittlesden, Tenterden. She was the last representative residing in Tenterden of a family connected with the Presbyterian congregation in that place from the period of its foundation, in all probability, in the time of the Commonwealth.